

b.Az. lectured without saying something novel?; Y. Hag. I, beg. 75<sup>d</sup>; Y. Sot. III, 18<sup>d</sup> bot.; a. fr.—3) (v. שְׁבִיחָה) *to appoint a Sabbath camp* as the center for Sabbath movements. Pes. III, 7 (48<sup>a</sup>) לְשִׁבּוֹת שְׁבִיחָה הָרְשוּת if a person goes away from home...in order to transfer his Sabbath camp for some secular (social) purpose. Erub. 51<sup>a</sup> לְשִׁבּוֹת שְׁבִיחָה for those who appoint a Sabbath camp (when on the road near the beginning of the Sabbath), v. פָּאָח; a. fr.—*Part. pass.* שְׁבִיחָה *allowed to rest, abandoned*, Sifra B'har, Par. 1, ch. I (ref. to הארץ, Lev. XXV, 6) thou mayest (in the Sabbatical year) eat of what is abandoned in the earth (that which grows without special cultivation, manuring &c.), but not of what is watched in the earth (of a field more than ordinarily ploughed); Yalk. Lev. 659.

*Hif.* הִשְׁבִּיחָה *to cause to cease, remove*. Y. Ber. IV, 7<sup>d</sup> bot. שְׁבִיחָה הָרְשוּת שְׁבִיחָה הָרְשוּת שְׁבִיחָה הָרְשוּת that thou mayest break and remove the yoke of the evil inclination &c.; ib. שְׁבִיחָה הָרְשוּת שְׁבִיחָה הָרְשוּת that thou mayest remove it (the leaven of evil) from within us &c.—V. הִשְׁבִּיחָה.

**שַׁבָּת** ch. same, *to rest; to observe the Sabbath*. Targ. Ex. XXXI, 17. Targ. O. ib. XVI, 30 ed. Berl. (oth. ed. כְּרוּ). Targ. Y. Lev. XXIII, 32.—Y. Maas. Sh. V, 56<sup>a</sup> top וְהָיָה בְּיָמֶיךָ and went down to observe the Sabbath in his own house; ib. חָזַר סִלְקִין לְשַׁבָּתוֹ וְכִי went up and celebrated the Sabbath at the Temple; Lam. R. to III, 9 (read: וְשַׁבָּתוֹ).—[Y. Maas. Sh. l. c. שַׁבָּת, read: סִלְקִין שַׁבָּת, v. שַׁבָּת I.]

**שַׁבָּת** f. (b. h.; preced.) 1) *day of rest, Sabbath*.—שַׁבָּת the laws concerning the carrying of objects from one territory (רְשוּת) to another on the Sabbath, v. הוֹצָאָה. Ib. 2<sup>b</sup> דַּעֲיָקָר here where the Sabbath law is the main subject. Ib. 10<sup>b</sup> שְׁמָה I have a precious gift in my treasury, its name is Sabbath. Ib. 119<sup>a</sup> וְשֵׁם שְׁמֵנוּ וְכִי its name is Sabbath, which we put into it (the Sabbath dish), and its flavor spreads. Ib. 117<sup>b</sup> וְכִי on the Sabbath one must break bread (say the blessing) over two loaves. Ib. לעוֹלָם one should always be early in making the purchases for the Sabbath. Ib. 118<sup>a</sup> וְכִי עָשָׂה שְׁבִיחָה, v. צָרָה. Ib. 119<sup>a</sup> בּוֹאוּ come ye, and let us go forth to meet queen Sabbath. Ib. 1<sup>b</sup> בַּעֲרֵב שֶׁ מְבִיט וְכִי two ministering angels escort man on the Sabbath eve from the synagogue to his house; ib. אֲדִירָה כִּדּוּשׁ the good angel says, may it be thus the next Sabbath, and the evil angel says Amen against his will. Ib. לֹא Jerusalem was destroyed for no other reason than because they desecrated the Sabbath there. Mekh. Ki Thissa וְכִי מִסֻּדָּה וְכִי לָכֵן שֶׁ מִסֻּדָּה וְכִי R. Hash. IV, 1 which falls on a Sabbath day; a. v. fr.—Ber. 28<sup>a</sup>, a. e. הָיָה שֶׁ שֶׁל מִי הָיָה שֶׁ whose Sabbath was it, i. e. whose turn to preach was it?—*Pl.* שְׁבִיחָה. Sabb. l. c. if Israel were to observe two Sabbaths properly, they would at once be redeemed. Yeb. 93<sup>a</sup> שַׁבָּתִים וְיָמִים מְרִבִּים Sabbaths and festivals; Keth. 110<sup>b</sup>; a. v. fr.—2) *week*. Ned. VIII, 1 וְשֵׁם הַשָּׁבָת שֶׁ זֶה אֲסוּר בְּכָל הַשָּׁבָת וְשֵׁם הַשָּׁבָת (corr. acc.).

שַׁבָּת (if one says on a Sabbath day, 'I vow abstinence from wine) this Sabbath', he is forbidden to drink wine the whole (incoming) week and the week just expiring. Men. 65<sup>b</sup> בְּאַמְצַע שֶׁ בְּשַׁבָּת during the week, opp. בְּשַׁבָּת on the Sabbath day; a. fr.—*Pl.* as ab. Is. 66<sup>a</sup> שֶׁ שִׁבְעָה שָׁבוּעוֹת when do you find seven complete weeks (between Passover and Shabuoth)? When you begin to count from the evening. Pesik. Ha'om., p. 69<sup>b</sup> וְכִי בְּשַׁבָּת בְּאֵלֵינוּ שֶׁ שִׁבְעָה שָׁבוּעוֹת between Passover &c.; a. fr.—*Sabbath*, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**שַׁבָּתָא, שַׁבְתָּא, שַׁבְתָּא** ch. same, 1) *Sabbath*. Targ. Ex. XVI, 25, sq. Targ. Y. ib. 23 קוֹדֶשָׁה (O. שַׁבָּתָא, ed. Berl. שַׁבְתָּא, v. next w.). Targ. Is. LVIII, 13; a. fr.—Ber. 28<sup>a</sup> וְכִי שֶׁל שֶׁ שֶׁ shall one (of them) preach one Sabbath, and the other the next Sabbath (alternately)? There will be jealousy. Sabb. 119<sup>a</sup> וְכִי דִּיּוּקָה שֶׁ שֶׁ שֶׁ v. מעֲלִי שֶׁ. Ib. 118<sup>a</sup>, a. fr. גִּיטָא. Gitt. 38<sup>b</sup> וְכִי who have their meals on the Sabbath during lecturing hours. Y. Ber. II, 5<sup>b</sup> bot. וְכִי שֶׁ שֶׁ saw mourners on the Sabbath, and saluted them; a. fr.—*Pl.* שַׁבְתָּא. Targ. Hos. II, 13 שַׁבְתָּא (ed. Wil. שַׁבְתָּא).—Ber. l. c. שֶׁ שֶׁ let R. G. lecture three Sabbaths in succession, and R. El. b. Az. every fourth Sabbath. Snh. 67<sup>b</sup> וְכִי שֶׁ שֶׁ (some ed. sing.) every Sabbath eve; a. e.—2) *week*. Targ. Esth. II, 9; a. e.—Gen. R. s. 11 הַיּוֹם הַזֶּה the first day of the week; a. e.

**שַׁבְתָּא** f. (preced.) *rest, solemn observance*. Targ. O. Ex. XVI, 23 (h. text שַׁבְתָּא, v. preced. Ib. XXXI, 15 שַׁבְתָּא ed. Berl. (ed. Vien. שַׁבְתָּא; Y. שַׁבְתָּא; a. fr. שַׁבְתָּא).

**שַׁבְתָּא, שַׁבְתָּא, שַׁבְתָּא** v. שַׁבְתָּא, שַׁבְתָּא.

**שַׁבְתָּא, שַׁבְתָּא, שַׁבְתָּא** 1) (b. h.) pr. n. m. *Sabbath*. Yoma 83<sup>a</sup>; B. Bath. 90<sup>b</sup> וְכִי שֶׁ שֶׁ שֶׁ v. אֲצִיר פִּירִי Bets. 32<sup>b</sup> בְּרִי מִיָּמִים Y. Shebi. II, 34<sup>a</sup> וְכִי שֶׁ שֶׁ שֶׁ (ed. Krot. שֶׁ). Y. Succ. IV, end, 54<sup>d</sup> וְכִי שֶׁ שֶׁ Y. Hall. II, 58<sup>c</sup>. Y. Snh. VIII, beg. 26<sup>a</sup>; Bab. ib. 69<sup>a</sup>; a. fr.—2) *the planet Saturn*. Sabb. 156<sup>a</sup> וְכִי גִבּוֹר דְּמַחְשָׁבוֹ בְּשִׁלְחַן Ms. O. (ed. מְרַשְׁבֵּרִיָּה) he who was born under Saturn shall be a man whose plans will be frustrated (בְּשִׁלְחַן, being the Chald. equivalent of שַׁבָּת). Gen. R. s. 10 וְכִי שֶׁ שֶׁ there is a planet which completes its circuit in thirty years; it is Saturn. Pirké d'R. El. ch. VI וְכִי שֶׁ Saturn rules on the fourth day of the week. Pesik. R. s. 20; a. e.

**שַׁבְתָּא, שַׁבְתָּא** v. שַׁבְתָּא, שַׁבְתָּא.

**שַׁבְתָּא, שַׁבְתָּא** v. שַׁבְתָּא, שַׁבְתָּא.

**שַׁבְתָּא** (b. h.; cmp. גָּבַהּ) *to be high, exalted, strong*.

*Pl.* שַׁבְתָּא *to overpower* (cmp. תִּקְרָה). Tem. 16<sup>a</sup> (ref. to I Chr. IV, 10) מְלִשְׁמוֹתָּהּ... שֶׁ שֶׁ שֶׁ that the evil inclination may not have power over me so as to prevent me from studying; Yalk. Josh. 27 יִסְגְּפִי (corr. acc.).

**שַׁבְתָּא** ch. same.

*Pa.* שַׁבְתָּא *to elevate, lift up, strengthen*. Targ. Ps. XX, 2.

Ib. XCI, 14. Targ. Prov. IV, 6 יהושגבירקך ed. Lag. (ed. יהושגבירקך; oth. ed. יהושגבירקך; a. e.

**שגבירון** pr. n. m. *S'gabion*. Tosef. Ter. II, 13 ראש ש' ed. Zuck. (Var. שגבירון) S. chief of the synagogue of Achzib.

**שגג** (b. h.) [*to be excited, confounded, to err, do wrong inadvertently; to act under a wrong impression*. Ker. IV, 1, ש' באיזה מין ש'... if he had connection with one of them under the impression that it was his wife, and it is unknown with which of them. Ib. II, 4 את ש' עשה בה את ש' בשבח והויד במלאכות<sup>א</sup> Sabb. 69<sup>א</sup> ש' במלאכות ו' or he acted inadvertently with regard to labors (not knowing that such a labor was forbidden on the Sabbath), but consciously as regards the Sabbath. Ib. בזה ובוזה ש' if he was in error as to both. Ib. שגג בלא וברה שבה he must be ignorant of the prohibition (לא) and of the eventual punishment of extinction (ברה); a. v. fr.

*Hif.* שגג *to confound*. Yalk. Gen. 146 משיגין, v. שגג.

**שגגה** f. (b. h.; preced.) *inadvertent act, error*. Ker. I, 2 ועל שגגתם חטאת... for the following acts one incurs the punishment of extinction if wilfully committed, and is bound to bring a sin-offering if committed inadvertently. Ib. II, 2 דודין כש'... the following must offer a sacrifice for their wilful acts as if they were inadvertent ones. Sabb. 70<sup>א</sup> (in Chald. dict.) קרבן שגגה? Only for an inadvertent act. Ib. 69<sup>א</sup> שגגה ignorance as to eventual liability to a sacrifice is called inadvertency; Shebu. 26<sup>ב</sup>. Ib. שגגה שבויה ו' how is inadvertency in a vain oath with regard to a past event possible?; a. v. fr.—M. Kat. 18<sup>א</sup>, a. fr. דודאי כש' שייצאה מלפני השליט (fr. Koh. X, 5) and it was as an error proceeding from the ruler, i. e. his ominous words, although not meant as such, came true.—Pl. שגגות. Sabb. 70<sup>א</sup> (in Chald. dict.) חסם שגגה הכא טבא ש' there it is only one error, here there are several. B. Mets. 33<sup>ב</sup>, v. זרין. Y. Shebu. I, 33<sup>א</sup> חס' their sins' (Lev. XVI, 21) this refers to inadvertent acts; a. fr.

**שגגתא** ch. same.—Pl. שגגתא. Lev. R. s. 5, end (ref. to Ps. XIX, 13) מן ש' דעבדיה קמך (release me) from the inadvertent sins which I may have committed before thee; Midr. Till. to Ps. XIX שגגתא (ed. Bub. שגגתא; read: שגגתא).

**שג' שג'א** m.=h. שג'ק, *almond, almond-tree*. Targ. Koh. XII, 5.—Pl. שג'א. Targ. O. Gen. XLIII, 11. Targ. O. Num. XVII, 23.

**שגדונה**, v. שגדוןא.

**שגה**, v. שג.

**שג'א שג'א**, v. sub שג'א.

**שג'א שג'א** m. (שג'א) *disturber, mischief-maker*. Targ. Prov. XXVI, 20 Ms. (ed. שג'א; h. text נרגן).

**שג'א שג'א**, v. sub שג'א.

**שג'א** (b. h.; cmp. נגה, גגה) *to be bright*.

*Hif.* שג'א (cmp. נבט, *Hif.*) 1) (with ב) *to look at; to consider*. Bets. III, 6 אין משיגין בבק' ו' you must not look at the scales at all, i. e. on the Holy Day you dare not use the scales at all, even if you employ some substitute for weights; Y. ib. 62<sup>א</sup> bot.; Tosef. ib. III, 5. Ber. 52<sup>א</sup> קיל בבר אין משיגין בבק' we do not consider a voice from on high, i. e. we are not guided in our decisions by a *bath kol* (v. בר I); a. e.—2) (with על) *to look for, care for, mind*. Y. Keth. VIII, 3<sup>ב</sup> bot. ואין ברייה משיגתה עליה and nobody will care for her (to assist her in her bereavement). Ber. 34<sup>ב</sup> לא דרי משיגתה עליה they would have paid no attention to his prayers. Snh. 99<sup>א</sup> על משיגתה כל מי שאינו משיגתה על רמשתה he who disregards the Mishnah; a. fr.

**שג'א** ch., Af. שג'א same, 1) *to look*. Targ. Cant. II, 9.—2) *to care for, mind*. Targ. Job XXII, 2; a. e.—Y. B. Bath. V, beg. 15<sup>א</sup> בשדה בור ולא משיגת עליה in the case of an uncultivated field, about which the owner does not care (if people gather its spontaneous growth). Y. Snh. III, 21<sup>ע</sup> top, גסם. Ib. VI, 23<sup>ד</sup> bot. משיגתין רבנן מימר ו' would the rabbis (you) mind to say a word of the Law? אמרו ליה מ' said they to him, would you mind? Y. Nidd. II, end, 50<sup>ב</sup> מאי חסא רבי משיגת עלינן ו' what reason had the master (you) to care for us (consult our opinion) this day? Succ. 31<sup>א</sup> בת א' ולא א' v. צורה. Ib. ולא משיגתיה בר. v. צורה. Ib. לא א' and you pay no attention to her? Gen. R. s. 32 לא א' the Biblical text paid no attention to it and did not consider it at all; Cant. R. to IV, 4 ביה עילוי קרייה ו' (strike out עילוי); a. fr.

**שג'א שג'א** (b. h.; cmp. שגג) *to be confused; to reel; to err*. Midr. Till. to Ps. VII איברי ש' when did he (David) err? When Saul pursued him. Ib. אדם ו' v. infra; a. e.

*Hif.* שג'א *to cause to reel; to lead astray*. Yalk. Ps. 829 מה הגפן הוי... וכסוף היא מגרה את קרנה וקרניה משיגין מה הגפן as in the case of the grape,—you cut it, and it is silent, you tread it, and it is silent, but at the end it stirs up its horns (like an angry bull), and its horns cause man to reel, and thrust him down; Yalk. Gen. 146 משיגין (fr. שגג); Midr. Till. to Ps. LXXX, 9 (corr. acc.). Ib. to Ps. VII (ref. to Job XII, 16) חורר חורר if a man wants to go astray in the interpretation of the words of the Law, the words of the Law will lead him astray (ed. Bub. חורר חורר; read: משיגין חורר); a. e.

**שג'א שג'א** ch. same, 1) *to reel, be intoxicated*. Targ. Prov. XX, 1.—Yeb. 63<sup>ב</sup> נפל ש' he reeled (from fright) and fell down.—2) *to err, deviate*. Targ. Prov. XIX, 27; a. e.—3) *to be lost, missed*. Targ. Num. XXXI, 49 (h. text נשקד). Targ. Jud. XXI, 3 (some ed. למכג, corr. acc.). Targ. O. Gen. XXXI, 39. Targ. Zech. XI, 16; a. fr.

Af. שג'א 1) *to lead astray*. Targ. Prov. XXVIII, 10.—2) *to miss the aim*. Targ. Jud. XX, 16 משיגן (read: משיגן, v. Rashi).

**שגיר** = שגירא, שגיר. Lev. R. s. 9 (ed. Wil. 'ס); Yalk. Ps. 763, v. שגיר I ch.

**שגיראח** f. (שגיר) *error, inadvertency*.—Pl. שגיראח. Midr. Till, to Ps. VII ed. Bub. וסלח וסלח על כל ש' שעשיתי מדול וסלח לי forgive me and pardon me for all inadvertent wrongs that I may have committed. Ib. to Ps. XIX שגיראח ed. Bub., v. שגיראח.

**שגיריתא** ch. same.—Pl. שגיריתא. Midr. Till, to Ps. XIX, v. שגיריתא.

**שגיריתא**, v. שגיריתא.

**שגיריתא**, v. שגיריתא.

**שגיריתא** f. (שגיר) *confused, bewildered*. Gitt. 70<sup>b</sup> his mind is confused (by the fear of death), opp. צילתא, v. שגיריתא.

**שגל** f. (b. h.; שגל, changed by Massorah into שכב; cmp. king's wife or mistress. R. Hash. 4<sup>a</sup> (ref. to Neh. II, 6) כלבתא ... אמר ש' what is shegal? Said Rabbah... a she-dog. Ib. (ref. to Ps. XLV, 10) כלבתא דירא ו' if shegal meant dog, what good tidings did the prophet announce for Israel? Ib. כלבתא דירא ו' shegal means in general queen, and that opinion of Rabbah... (as regards Neh. I. c.) is a tradition &c.—Pl. שגליתא (fr. שגלית). Snh. 95<sup>b</sup>.

**שגל**, Pl. שגל (v. שגל) 1) *to smooth, plane, polish*. Kel. XXII, 10 שגליתא... שגליתא the boards in a bath which one planed; (Maim.: which one joined with bamboo, v. next w.).—2) *to bend*. Gen. R. s. 26 (play on שגל, Gen. VI, 3) I will bend them through suffering; (Rashi) שגליתא I will bend them (break their power) one through the other; ib. שגליתא because I had not bent them through suffering; Yalk. ib. 44.

**שגל** (שגל) m. (preced.) *joint* made of twisted reed (bamboo), *hinge*.—Pl. שגליתא or שגליתא. Gen. R. s. 26 (v. preced.) שגליתא מה מעמיד שגליתא (or שגליתא) what keeps the door in position? Its hinges. Kel. X, 6 שגליתא עשאו בסיני או בשוג' (Ar. a. Bart. בשוג') if he joined the boards with tenons or with hinges (Maim.: with bamboo, v. שגל).

**שגליתא**, שגל ch. same.—Pl. שגליתא. Koh. R. to IX, 18 (expl. שגליתא, II Kings XVIII, 16) שגליתא רבנן אמרי ש' the Rabbis say, it means the (gilt) hinges.

**שגליתא**, Yalk. Josh. 22, v. שגליתא.

**שגליתא** (Shaf. of שגל; cmp. שגל) *to run, flow*.—Part. pass. שגליתא; f. שגליתא *fluent, spoken without hesitation*. Ber. V, 5 שגליתא אם ש' הפלתי ו' if my prayer is fluent in my mouth, I know &c., v. שגליתא; Tosef. ib. III, 3 שגליתא ed. Zuck. (Var. שגליתא).—[Cant. R. to I, 15 שגליתא, v. infra.]

**שגליתא** 1) *to speak with fluency*. Ex. R. s. 9 ביון שגליתא when they recited (these verses) the whole night with fluency, they considered it a good

sign &c.—2) *to make run, to send*. Tanh. Mick. 8 רפוש ו' שגליתא... arrest them and send them up before me; Gen. R. s. 91. Ib. ו' שגליתא and sent (messengers) out for them to hunt them up &c. Tosef. Sabb. XIII (XIV), 9 שגליתא ו' שגליתא and to their commander he sent a present of fifty denars. Ber. 51<sup>a</sup>, sq. שגליתא אחר ו' he sends it as a gift to his household. Snh. 59<sup>b</sup> שגליתא he sent out one (serpent) to the south &c. B. Bath. 146<sup>a</sup>. Sot. 35<sup>b</sup> שגליתא, v. שגליתא a. fr.—Part. pass. שגליתא; f. שגליתא. Cant. R. to IV, 1, v. שגליתא; ib. to I, 15 שגליתא corr. acc.).

**שגליתא** [to speak fluently,] *to improvise a prayer, change the established form*. Y. Ber. V, 9<sup>c</sup> שגליתא צבור שד' if a reader improvises two or three sections (of the Prayer of Benedictions), we do not make him go back and recite the established form.

**שגליתא** I ch. same, 1) *to run, flow*. Targ. Jer. XIII, 17 (ed. Wil. שגליתא Pa., shed). Ib. IX, 17 (ed. Wil. Pa.).—2) *to drag*. Hull. 51<sup>a</sup> שגליתא רחוי שגליתא Tosaf. (ed. שדרן) they dragged their hind legs.

**שגליתא** 1) *to cause to run, shed* tears. Targ. Jer. I. c., v. supra.—2) *to send*. Targ. Y. Ex. XXIII, 20.—3) *to cast*; (of beasts) *to give birth*. Ib. XIII, 12 שגליתא (not רמיתא). Targ. Jer. XXII, 19.—Part. pass. שגליתא; f. שגליתא; p. שגליתא. Ib. VII, 33; XXXVI, 30. Targ. Deut. XXVIII, 28. Targ. Is. V, 25, a. e.

**שגליתא** 1) (neut. verb.) *to run over*. Y. Sabb. VIII, 9<sup>b</sup> bot. שגליתא עיניה דר' ו' R. Aha's eye ran over the whole Torah, and he did not find (that the word מלאכה appeared 39 times).—2) *to cast an eye*. Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. שגליתא עיניי ו' (not עיניי) at that moment I let my eyes run (reviewed in my mind) the whole &c., v. שגליתא.—3) *to improvise, change the established form of a prayer*. Y. Ber. V, 9<sup>c</sup> שגליתא ברבא ו' (read שגליתא) he changed one section of the Benedictions. Ib. שגליתא he changed the benediction which closes with makht'a zedim (the twelfth section) at the end of it.

**שגליתא** II (preced.; cmp. שגליתא) *to heat*. Targ. Ez. XXXIX, 9.—Sabb. 109<sup>b</sup> שגליתא חנוניא ו' she heated the oven and swept it &c.—Part. pass. שגליתא; f. שגליתא. Yoma 29<sup>a</sup> שגליתא חנוניא (in which it is easy to kindle a fresh fire), opp. קריתא.

**שגליתא** III pr. n. m. Sh'gar, one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1.

**שגליתא** m. (b. h.; שגל) 1) [that which is cast,] *birth, foetus, premature birth*. Bekh. 3<sup>a</sup> (ref. to Ex. XIII, 12) שגליתא פטר שגליתא Rashi Var. 'the first cast of an animal', even the premature first birth of an animal is sacred; (ed. שגליתא) that which dwells in an animal).—2) *run, flight* (of a dove). B. Bath. II, 5 שגליתא מלא ש' דוניה (for food).

**שגליתא**, שגל m. (שגל) 1) *that which is cast away*; dates after being pressed out for beer, refuse. Keth. 80<sup>a</sup> top.

**שְׁנִינָא** **שִׁי** m. (שְׁנִי I, 2) *dragging or casting the legs, hip-disease*. Hull. 51<sup>a</sup> נקטתה...האי ש' נקטתה...האי ש' (Ms. M. שְׁנִינָא, Ar. 'שגד', v. Rabb.D. S. a. l. note) there was a case of lambs...that dragged their hind legs (v. שְׁנִי I), said R. Yemar, that is a case (of which, when occurring with a man, we say) 'hip-disease has seized him' (which does not rise from a severance of the spinal cord). Ib. 'שכחה דוּמָה ש' hip-disease is a frequent disorder, severance of the spinal cord is unusual. Gitt. 69<sup>b</sup> 'לש' ו' as a remedy for hip-disease, let one take &c.

**שְׁנִינָא** m. pl. (שְׁנִי I) [*rivulets*,] *slopes*. Y. Bicc. I, end, 64<sup>b</sup> רבישן מינוק ש' רבישן מינוק ש' he who measures (v. קְנִי I) the slopes of Beshan (will find that) they are part of them (of the regions flowing with milk and honey).

**שְׁנִינָא** m. (שְׁנִי) *messenger, ambassador*. Y. Shebu. I, 32<sup>d</sup> לשני מלכים ושני שְׁנִינָא מלכו...שְׁנִינָא של זה ו' as in the case of two kings and their two ambassadors, this one's king being higher in rank than the other's king, and this king's ambassador higher than the other king's ambassador, but this one's ambassador is not higher than the other ambassador's king.—Pl. שְׁנִינָא, v. supra.

**שְׁנִינָא** I (apocop. of שְׁנִינָא, transpos. of שְׁנִינָא, v. שְׁנִינָא; cmp. שְׁנִינָא, a. שְׁנִינָא, *to feel around, dabble, fumble*. Tanh. P' kudé 3 in the second period man is like the swine that searches in the dunghills: so does the child two years old dabble in dirt.

**שְׁנִינָא** II, Pl. שְׁנִינָא (v. שְׁנִינָא) *to confuse*. Yalk. Gen. 150 בְּשִׁינָא כְּרִיב a. וְשִׁינָא, Gen. XLIV, 4, 6) וְשִׁינָא, play on שְׁנִינָא it is written with (may be read as) *Shin*, confuse them with words, now soft and now hard; and so did he, *vayasshigem*, he confused them &c.

**שְׁנִינָא** ch., Pa. שְׁנִינָא same. Targ. Y. Ex. XXIII, 27 (O. Var. וְשִׁינָא, Ms. III וְשִׁינָא; v. Berl. Targ. O. II, p. 27; h. text וְשִׁינָא). Targ. O. ib. XIV, 24. Targ. O. Deut. VII, 23; a. fr.—B. Bath. 9<sup>b</sup>, sq. וְשִׁינָא, v. עִילָא מְשִׁינָא ו'; [v., however, וְשִׁינָא].

**שְׁנִינָא** *to be confused, perplexed, excited*. Targ. II Esth. VI, 10. Targ. I Kings I, 41; 45 (h. text וְשִׁינָא). Targ. Ps. XXXIX, 7 (h. text וְשִׁינָא). Ib. XLVI, 4 (h. text וְשִׁינָא). Ms. (ed. מְשִׁינָא); a. fr.—Targ. Jer. XXIII, 19 (h. text וְשִׁינָא). Ib. XXV, 16, v. שְׁנִינָא.

**שְׁנִינָא** (= שְׁנִינָא = שְׁנִינָא, denom. of שְׁנִינָא I) *to be debased*. Lev. R. s. 18 'שְׁנִינָא בִּי ו' you acted basely towards me, as it is said (Ps. LXXVIII, 36) &c.; Yalk. Is. 287 (corr. acc., or שְׁנִינָא) you were base like 'an earthen vessel overlaid with silver [dross]' (Prov. XXVI, 23), as it is written (Ps. l. c.) &c.

**שְׁנִינָא** *to debase*. Lev. R. l. c. 'שְׁנִינָא אִירָא ו' you debased your manners, as it is written (Prov. l. c.), 'an earthen vessel' &c.—B. Bath. 9<sup>a</sup> sq. אִירָא ו' a child that caused the deterioration of his mother's

ways (who refused his mother's entreaties until she uncovered her breasts, saying, look at the breasts that gave thee suck).

**שְׁנִינָא** same, v. supra.

**שְׁנִינָא** (*Palp. of שְׁנִינָא to confuse, perplex*.

**שְׁנִינָא** *to be confused, excited; to rage*. Targ. Jer. XXV, 16 Ms. (ed. וְשִׁינָא).

**שְׁנִינָא** f. (שְׁנִינָא) *excited, agitated*. Gen. R. s. 87, beg. (expl. 'שְׁנִינָא, Prov. VII, 11) וְשִׁינָא (Ar. בְּרִיבָא; Yalk. ib. 145, a. Yalk. Prov. 940 בְּרִיבָא, read: בְּרִיבָא) she is agitated and runs about; v. בְּרִיבָא.

**שִׁיד** m. (שִׁיד) *furrow*.—Pl. שִׁיד, Gen. R. s. 42 (expl. שִׁיד ש' ש' חלמים, Gen. XIV, 10) עֵמֶק הַשִּׁידים (the valley was called Siddim,) because it was made up into *siddim*, (which means) furrows; another explanation (as if שִׁידים), because it fed its children like breasts; Yalk. ib. 72 (corr. acc.).

**שִׁיד** m. (b. h.; שִׁיד, v. Ges. Thes. s. v.) *female breast*. Tosef. Sot. IV, 8 (ref. to שִׁיד, Num. XI, 8) מֵה שֶׁר זֶה עֵיקָר ו' ed. Zuck. (Var. רֵד) as the breast is essential for the child and everything else is of secondary import, so was the manna &c.; as the breast does not harm the child, even if it suck it an entire day &c.; Yoma 75<sup>a</sup> מֵה שֶׁר זֶה רִינוּק ו' as the child finds in the breast all tastes &c.—Du. שִׁיד, pl. constr. שִׁיד. Gen. R. s. 42; Yalk. ib. 72, v. preced. Tanh. Sh'moth 25 וְרִינוּקִים and the sucklings found in the manna a taste like that of the milk from their mothers' breast (ref. to Num. l. c.). Ber. 3<sup>a</sup>. Sot. 30<sup>b</sup>; a. fr.

**שִׁיד** m. (b. h.) *demon*. Yoma 75<sup>a</sup> (play on שִׁיד, Num. XI, 8) מֵה שֶׁר זֶה מְחַוֵּךְ ו' as the demon changes into many colors (appearances), so did the manna change into many tastes. Snh. 67<sup>b</sup> שִׁיד מִכָּן מֵכָן שֶׁר זֶה מֵכָן מִכָּן from here we learn that the conjured demon cannot create anything smaller than a barley corn; a. fr.—Pl. שִׁיד, שִׁיד, Lev. R. s. 22 (ref. to Lev. XVII, 7) וְשִׁיד... אֵלֶּה ש' this *s'irim* means demons; וְשִׁיד... ש' and this *shedim* (Deut. XXXII, 17) means *s'irim* (ref. to Is. XIII, 21). Snh. l. c., v. לְהַטִּיב; a. fr.—Fem. שִׁיד, שִׁיד, pl. שִׁיד. Pesik. R. s. 15 (expl. שִׁיד וְשִׁיד, Koh. II, 8) שִׁיד וְשִׁיד male and female demons; Pesik. Hahod., p. 45<sup>b</sup> before Solomon sinned, וְשִׁיד וְשִׁיד he ruled over all sorts of demonesses.

**שִׁיד** ch. same. Sabb. 67<sup>a</sup> לְשִׁי לִימָא חֲבִי ו' against a demon say this &c. Ib. לְשִׁי דְּבִיחַ חֲבִי for the demon of the privy. Erub. 48<sup>a</sup>; Pes. 110<sup>a</sup> יוֹסֵף ש' the demon Joseph; a. fr.—Lev. R. s. 5 שִׁיד שֶׁר שִׁיד ו' Sheda &c., v. רִחָא.—Pl. שִׁיד, שִׁיד, Targ. Deut. XXXII, 17. Targ. Y. I ib. 10. Targ. Is. XIII, 21 (h. text וְשִׁיד, v. preced.). Targ. Lev. XVII, 7 (O. ed. Vien. שִׁיד); a. fr.—Pes. l. c. אֲשִׁמְדַּי אֲשִׁמְדַּי מְלָכָא דִּש' Ashm'dai, king of the demons; Gitt. 68<sup>a</sup>; a. fr.—Gen. R. s. 63; Yalk. ib. 114 (expl. אִישׁ

שָׂדָא, Gen. XXVII, 11) גבר שדיין (not שדיין) a man (worshipper) of demons (ref. to שדירים, Is. XIII, 21).

שָׂדָא, v. שְׂדִי.

שָׂדָא, v. שְׂדִי I.

שָׂדָא (b. h.) to overpower, rob. Pesik. R. s. 26 יבואו יושבדו אורה let the plunderers come and plunder her; Yalk. Jer. 262 יבואו השונאים וישודדו בה (not בהם).

Pi. שְׂדִי same, v. supra.

Nif. שָׂדָא to be robbed. Gen. R. s. 75 (ref. to Ps. XII, 6) when do I rise? When I see the poor robbed and the needy in anguish; Yalk. Ps. 625; Yalk. Zech. 569.

שָׂדָא, v. שְׂדִי.

שָׂדָא (b. h.; cmp. צרד) to join, arrange, direct.

Pi. שָׂדָא to harrow. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 וישודדו, v. פָּחַח. Pirké d'R. El. ch. XII וישודדו to plough and harrow the ground.

שָׂדָא ch., Pa. שְׂדִי same. Targ. Job XXXIX, 10 (ed. Wil. יש').

שָׂדָא, pl. שְׂדִי, v. שְׂדִי.

שָׂדָא, v. שְׂדִי.

שָׂדָא c. (b. h.; cmp. שְׂדִי; v. Del. Assy. Handw. s. v. *šid(du)*, p. 642) tract of land, field. Shebi. I, 1, a. fr. שְׂדָה 'ש' חלקה a cultivated field in which trees grow, opp. גִּבְעָה, v. גִּבְעָה. Sifra B'huck, Par. 4, ch. XI (ref. to Lev. XXVII, 21) this proves that *sadeh* is of masculine gender in the sacred (Biblical) language. Arakh. VIII, 1 המקדש אם שְׂדָה if a man consecrates his field. Ib. VII, 5 אחוזה... כש' חלקה if a man bought a field of his father, and his father died, and after this he consecrated it, it is legally treated as an inherited field (Lev. XXVII, 16), contrad. to מקנה 'ש' a purchased field (ib. 22); a. fr.—Keth. I, 6, a. e. שְׂדָה, v. שְׂדָה. Tosef. Shebi. VI, 21 ירקוח שְׂדָה ed. Zuck. (Var. ש') vegetable growing in the field (in the Sabbatical year).—Pi. שְׂדָה. Arakh. IX, 5 דרוך מן הש' כל שדוא whatever is within a city wall is legally the same as houses, except fields. Ib. 7; a. fr.

שָׂדָה, v. שְׂדִי.

שָׂדָה, v. sub 'שְׂדִי.

שָׂדָה f. (שְׂדִי) 1) quiet, peaceable. Targ. I Chr. IV, 40.—2) peace, rest. Ib. XXII, 9 (ed. Wil. שְׂדָה).

שָׂדָה f. (preced.) rest, ease. Targ. Ez. XVI, 49 (ed. Wil. שְׂדָה; some ed. שְׂדָה).

שָׂדָה m. (b. h.) Almighty. Targ. Gen. XVII, 1. Targ. Ruth I, 20; a. fr.—Gen. R. s. 46 (homiletic etymology, ref.

to Gen. XVII, 1) אני הוא שאמרתי... it is I who said to my world... 'it is enough'. Succ. 5<sup>a</sup> (ref. to Job XXVI, 9) שפירש ש' מזיו וכ' the Almighty separated himself from the splendor of his residence, with his cloud over him; a. e.

שָׂדָה, שְׂדִי (v. שְׂדִי, שְׂדִי II) 1) to swing, throw, cast, shoot; to sprinkle, pour. Targ. O. Ex. XV, 21 ed. Isb. a. oth. (ed. רמא). Targ. Job XXXVIII, 6 (h. text ירה). Targ. Ps. XCI, 5 (v. שְׂדִי II). Targ. ISam. XX, 20. Targ. Lev. IV, 12 מִשְׁכָּה (infin.; h. text מִשְׁכָּה); ib. 18 יִשְׁכָּה (fr. מִשְׁכָּה). Targ. Koh. II, 8 מִדְּבַר מִשְׁכָּה (not מִדְּבַר מִשְׁכָּה) gutters discharging tepid, and gutters discharging hot waters (h. text שרר שרר). Targ. Ps. LXXIX, 3. Ib. LXII, 9 (ed. Wil. שרר, corr. acc.). Targ. Lam. II, 4; a. fr.—B. Kam. 92<sup>b</sup> לֹא תִשְׁכָּה I will throw down a ring for thee, and thou bow down &c. Ib. 69<sup>b</sup> וְיִשְׁכָּה מִיָּא and let him pour water on it. Ib. וְיִשְׁכָּה לִיָּהּ and let him sprinkle it &c. Snh. 30<sup>b</sup>, a. e. בִּיה נִרְגָּא, v. נִרְגָּא, a. fr.—2) to cast the spindle, to spin. Keth. 72<sup>b</sup> שְׂדָה פִּלְכָּה v. שְׂדָה, v. שְׂדָה. Gitt. 69<sup>b</sup> דְּשְׂדָה דְּרִמָּה (fr. שרר or שרר), v. שְׂדָה I. Succ. 16<sup>a</sup> אֲשָׁלָא, v. אֲשָׁלָא; a. e.

Af. שְׂדָה same, to cast, pour, shed. Targ. II Sam. XVI, 13. Targ. I Chr. XXII, 8; a. e.

Pa. שְׂדָה same. Targ. O. Ex. XV, 4 ed. Berl. (oth. ed. Pe.); Y. I ib. שְׂדָה (h. text ירה).—[Targ. Prov. XIII, 12 מִשְׁכָּה ed. Wil., read מִשְׁכָּה, v. שְׂדָה.]

Ithpa. שְׂדָה, Ithpe. שְׂדָה 1) to be cast, poured out; to be shot. Targ. Jer. XXII, 19. Targ. Lam. IV, 1. Targ. Y. Num. XXXV, 33 (O. מִשְׁכָּה, v. מִשְׁכָּה). Targ. O. Ex. XIX, 18. Targ. Jer. XII, 9; a. e.—Nidd. 48<sup>b</sup>, v. infra.—2) to be cast about, reel. Targ. Is. XXIV, 20 (h. text ירע).—V. מִשְׁכָּה (v. מִשְׁכָּה) 3) to hover, fly. Targ. O. Deut. XXVIII, 49 (h. text ראה). Targ. Jer. XLVIII, 40. Targ. Hab. I, 8. Targ. Is. VI, 6 (ed. Lag. a. Ar. מִשְׁכָּה, corr. acc.).—4) denom. of שְׂדָה to be a full-developed breast. Nidd. 48<sup>b</sup> מִשְׁכָּה (oth. opin. in Rashi: to be poured out, emptied, dried up), v. מִשְׁכָּה; [Ar. מִשְׁכָּה, Var. מִשְׁכָּה, v. שְׂדָה II, a. שְׂדָה].

שָׂדָה I m. (שְׂדִי 2) yarn. Targ. Ez. XXVII, 19 Ar. (ed. שיריין, שיריין).

שָׂדָה II (שְׂדִי 1) [arrow, cmp. Ps. XCI, 5, v. Targ.,] hot, destructive east-wind. Gitt. 31<sup>b</sup> ש' נשיב the shadya is blowing; [Ar. s. v. מִשְׁכָּה names 'ש' as south-wind; Rashi: = h. מִשְׁכָּה demones].

שְׂדִי, v. שְׂדִי.

שְׂדִי m. (שְׂדִי) at rest, at ease. Targ. Job XXI, 23 (Ms. שאנן; h. text שְׂדִי).

שְׂדִימָא, שְׂדִימָא f. (b. h. שְׂדִימָא) field, plain(?). Ab d'R. N. ch. VI ראה אבן ש' ונגלה וכ' (ed. Schechter) he saw a stone of the plain (a clod of earth), and took it to his mouth.

**שָׁדָף**, *Pi.* שִׁדְּךָ (v. next w.) *to negotiate, stipulate.* Sabb. 150<sup>a</sup> וְעַל דְּרִיטִיק וְכ'... you may stipulate on the Sabbath about girls to be betrothed, and about a boy to be taught reading or a trade. Tosef. ib. XVI (XVII); 22 וְכ'... you must not negotiate business affairs between a husband and his wife (to reconcile them) on the Sabbath. Kidd. 44<sup>b</sup> וְהָיָא שְׁדָפְכֵּי provided they have been negotiating (with her father). Ib. (mixed dict.) אֲע"ג דְּשִׁדְּכֵי even if they have been negotiating.

*Hif.* שְׁדָפְךָ *to subdue, quiet.* Esth. R. s. 2, beg. (ref. to Prov. XXIX, 11 (ישבחוהוּ וְכ' (ישיבחוהוּ וְכ' this refers to the Lord who quieted Ahasverus (ref. to מְשַׁבֵּחַ, Ps. LXV, 8).

**שְׁדָפוֹן**, **שְׁדָפוֹן**, **שְׁדָפוֹן** (v. דָּפַף a. דָּפַף; cmp. Targ. Prov. XV, 18 שְׁדָפוֹן = h. שָׁקַט [to be sunk, settled,] *to be quiet, at ease.* Targ. Is. XIV, 7. Targ. Josh. XI, 23. Targ. Job III, 25. Targ. Y. II Deut. XXXIII, 3. Targ. Y. II Num. XXIII, 24 (ed. Vien. שְׁדָפוֹן, corr. acc.); a. fr.—Y. Yoma VIII, 45<sup>a</sup> bot. 'שְׁדָפוֹן אֲמַרְיָן לְקַדְמִיָּא they spoke to the first (infant in the mother's womb), and it became quiet. Y. Shebi. IX, 38<sup>d</sup> וְכֵן הָיָא כִּד הָמָא דְּשְׁדָפוֹן מִלִּיָּא when he saw that things had settled down (the persecutions had ceased); Gen. R. s. 79 שְׁדָפוֹן (part. pass. *Pa.*).

*Af.* שְׁדָפוֹן *to settle, quiet, pacify.* Targ. Ps. LXV, 8 (Ms. שְׁדָפוֹן *Pa.*). Targ. Job XXXIV, 29 (not 'שְׁדָפוֹן). Targ. Y. Num. XVII, 20 (ed. Vien. שְׁדָפוֹן, corr. acc.).

*Pa.* שְׁדָפוֹן 1) same. Targ. Ps. XCIV, 13. Ib. XC, 11. Targ. Job XXXVII, 17; a. e. (v. supra).—Gen. R. s. 64 וְכֵן יֵצֵא... let a wise man come and pacify the people; (Yalk. ib. 111 וְכֵן יֵצֵא)—2) *to arrange, stipulate, esp. to negotiate a marriage* (by sending an agent to settle affairs). Kidd. 13<sup>a</sup> וְהָיָא בְּרֵשׁ in that case it means that he had been negotiating (when he finally betrothed her with a stolen object); 'שְׁדָפוֹן וְכֵן... בין ש' וְכֵן ש' and how will you prove that it makes a difference whether a betrothal was preceded by negotiations or not?

*Ithpa.* שְׁדָפוֹן, *Ithpe.* שְׁדָפוֹן *to be quieted, settled.* Targ. Esth. II, 1. Ib. VII, 10. Targ. Y. Gen. VIII, 1 (some ed. שְׁדָפוֹן, corr. acc.; Ar. שְׁדָפוֹן).

**שְׁדָפָא** m. (preced.) *one at ease, retired from business.* B. Bath. 139<sup>a</sup> בְּשִׁדְּכָא Ar. a. Rashb. ed. Pes. (Ms. H. שְׁדָפָא, v. Rabb. D. S. a. l. note 10; ed. שְׁדָפָא) the Mishnah (which disallows the older brother as executor of the estate to take his personal expenses out of the common fund) refers to a person retired from business (who does nothing to enlarge the value of the estate); 'שְׁדָפָא if he is idle, is it not a matter of course (that he is not entitled to his personal expenses out of the estate)?—\*Transf. *barren tree, wild tree* (cmp. שְׁדָפָא).—*Pl.* שְׁדָפָא. B. Kam. 92<sup>b</sup> בְּרֵשׁ אֲר. a. Ag. Hatt. v. Rabb. D. S. a. l. note 6; ed. שְׁדָפָא, v. שְׁדָפָא, (דְּשִׁדְּכֵי).

**שְׁדָפוֹן**, Targ. Gen. XXV, 27 שְׁדָפוֹן some ed., v. שְׁדָפוֹן.

**שְׁדָפוֹן** (*Shaf.* of דָּלַף; cmp. שְׁדָפוֹן) *to swing, be wide open* (v. Fr. Del. Proleg., p. 101).

*Pi.* שְׁדָפוֹן (cmp. פָּרַח) *to persuade, speak suavisely.* Kidd. 30<sup>b</sup> sq. מְפַרְשֵׁי שְׁדָפוֹן בְּדַבְרֵיהֶם וְכ' it was revealed and known before Him... that a child honors his mother more than his father, because she sways him by persuasive words, therefore did he place the honor of the father before &c. (Ex. XX, 12); Mekh. Yithro, s. 8; Yalk. Ex. 297. Yoma 35<sup>b</sup> מְשַׁדְּפָא בְּדַבְרֵיהֶם... every day did Potiphar's wife try to win (entice) him with words; a. e.

*Hithpa.* שְׁדָפוֹן 1) *to be persuaded, enticed.* Koh. R. to I, 16 וְכֵן הָיָא לֵב הָלֵב מְשַׁדְּפָא the heart is enticed, as it is said (Gen. XXXIV, 3), and he spoke &c.—2) *to make one's self pleasant, to insinuate one's self; to be on good terms.* Pes. 112<sup>a</sup>; 113<sup>a</sup> וְכֵן הָיָא מְשַׁדְּפָא עִם וְכ' try to be on good terms with him on whom the hour smiles.—3) [to swing one's self up,] *to make an effort, strive.* Tosef. Kidd. V, 15 וְכֵן הָיָא לְכָל אִישׁ אִישׁ (not לְכָל אִישׁ בְּנֵי וְכ' under all circumstances a man must strive to have his son taught a trade which is &c.; Kidd. IV, 10 (11) Y. ed. (Mish. a. Babli only וְכֵן); Y. ib. IV, end, 66<sup>d</sup>. Ab. II, 5 וְכֵן הָיָא לְדַוְדָא אִישׁ... במקום (Ar. וְכֵן הָיָא) where there are no men, strive thou to be a man. Ib. IV, 18 וְכֵן הָיָא אֵל הָשָׁמַיְמָא (Ar. וְכֵן הָיָא), v. שְׁדָפוֹן; a. e.

**שְׁדָפוֹן** ch., *Pa.* שְׁדָפוֹן same, *to persuade, entice.* Targ. Prov. I, 10. Targ. O. Ex. XXII, 15. Targ. Jud. XIV, 15; a. fr.—Yalk. Gen. 111 וְכֵן הָיָא, v. שְׁדָפוֹן.

*Ithpa.* שְׁדָפוֹן 1) *to insinuate one's self, win favor.* Targ. Ruth II, 19.—Gen. R. s. 22 לְכָל שְׁדָפוֹן... there are dogs in Rome that know how to insinuate themselves (win the confidence of men); Yalk. Gen. 36; Yalk. Ps. 840 וְכֵן הָיָא לְכָל שְׁדָפוֹן—2) *to strive; to struggle.* Targ. Koh. I, 17. Targ. O. Gen. XXXII, 25, sq. Targ. Cant. III, 6.—[Targ. Ps. CXIX, 96 ed. Wil., v. שְׁדָפוֹן.]

**שְׁדָפוֹן** (b. h.; cmp. דָּפַף, s. v. דָּפַף) *to knock; (of grain) to blast.* Pesik. Asser, p. 99<sup>b</sup> [read:] וְכֵן הָיָא שְׁדָפוֹן... I send one east wind, and it blasts them; Yalk. Deut. 892 שְׁדָפוֹן (corr. acc.); Tanh. R' eh 17 וְכֵן הָיָא שְׁדָפוֹן; Pesik. R. s. 25 וְכֵן הָיָא שְׁדָפוֹן.

*Pi.* שְׁדָפוֹן same, v. supra.

*Nif.* שְׁדָפוֹן, *Nithpa.* שְׁדָפוֹן *to be blasted.* B. Mets. IX, 6 וְכֵן הָיָא שְׁדָפוֹן... if one tenanted a field..., and the locust ate it up, or it was blasted. Ib. 105<sup>b</sup> וְכֵן הָיָא שְׁדָפוֹן... if one furrow over the whole length of it was struck. Y. M. Kat. III, 81<sup>d</sup> וְכֵן הָיָא שְׁדָפוֹן... every spot on which his eye looked was blasted; a. fr.

**שְׁדָפוֹן** ch., *Ithpa.* שְׁדָפוֹן, *Ithpe.* שְׁדָפוֹן same, 1) *to be blasted, emptied of grain.* B. Mets. 105<sup>b</sup> וְכֵן הָיָא שְׁדָפוֹן... when most of the fields of the valley were struck; ib. 106<sup>a</sup> וְכֵן הָיָא שְׁדָפוֹן... most of the fields... were struck, and also his barley was blasted. Ib. (mixed dict.) וְכֵן הָיָא שְׁדָפוֹן... for all thy fields have been struck; a. e.—\*2) (euphem.) *to ease one's self.* Targ. I Kings XVIII, 27 (h. text שְׁדָפוֹן).

**שְׁדָפוֹן**, **שְׁדָפוֹן** m. (b. h.; preced.) *blast.* B. Mets. 106<sup>a</sup> וְכֵן הָיָא שְׁדָפוֹן.

וכי if the whole world (all the fields around) was stricken with blast, and his with mildew. Ib.; Arakh. IX, 1 וירקון ש' חרזה שנה ש' וירקון if a year of blast or mildew intervened; a. fr.

**שְׂדֵפוֹנָא, שְׂדֵר, שְׂדֵפְנָא, שְׂדֵר** ch. same. Targ. Dent. XXVIII, 22. Targ. I Kings VIII, 37; II Chr. VI, 28.—Taan. 6<sup>b</sup> שְׂדֵר שְׂדֵר דלֵא the grain of that year will not be subject to blast.

**שְׂדֵר** (v. next w.), *Hithpa.* חִשְׁתֵּד [to throw one's self forward,] to strive. Ab. II, 5; ib. IV, 18 Ar., v. שְׂדֵל.

**שְׂדֵר** I (Shaf. of דרר, שגר; comp. שגר; Assy. שדר to order); *Pa.* שְׂדֵר 1) to send. Targ. Gen. XXXVIII, 20; 23. Targ. Job XXXIX, 3; a. fr.—[Hull. 51<sup>a</sup> שְׂדֵר, read: שְׂדֵר, v. שְׂדֵר I.] Gitt. 56<sup>a</sup> שְׂדֵר לְהוּ וְכ' send them a sacrifice, and see whether they will accept it. Ib. בְּדִירָה וְכ' he went and sent through him &c. Hull. 56<sup>a</sup> שְׂדֵרָה לְקַמִּיָּה וְכ' he sent the case to Rab M. Keth. 85<sup>a</sup>, a. fr. שְׂדֵרָה לְקַמִּיָּה וְכ' I shall open my mouth, and thou shalt go on throwing in; Gen. R. s. 63 מְשַׁדֵּר (corr. acc.; Pesik. R. s. 16, a. e. מְשַׁלֵּחַ).

*Ithpa.* אֶשְׁתֵּדֵר, *Ithpe.* אֶשְׁתֵּדֵר to be sent; to be thrown. Targ. Prov. XVII, 11. Targ. Job XVIII, 8; a. e.—[Gen. R. s. 63, v. supra.]

**שְׂדֵר** II (preced.; comp. שזר) to turn around, twist. *Pa.* שְׂדֵר to wrestle. Targ. Y. II Gen. XXXII, 26 בְּשִׁדְדָתָהּ (verbal noun), v. שְׂדֵל.

*Ithpa.* אֶשְׁתֵּדֵר, *Ithpe.* אֶשְׁתֵּדֵר, 1) same, esp. to rebel, v. אֶשְׁתֵּדֵר. 2) (transf.) to rise, grow stiff. Nidd. 48<sup>b</sup> אֶשְׁתֵּדֵר Ar. thy breasts grew stiff (Var. in Ar. אֶשְׁתֵּדֵר, v. שְׂדֵר; ed. אֶשְׁתֵּדֵר, v. שְׂדֵר); ed. אֶשְׁתֵּדֵר, v. שְׂדֵר.

**שְׂדֵר** m., **שְׂדֵרָא** f., v. שְׂדֵרָה.

**שְׂדֵרָא, שְׂדֵר, שְׂדֵר** m. = h. שְׂדֵרָה, 1) twisted rope. Gitt. 69<sup>a</sup>, v. בְּרִקָּא II.—2) spinal column. B. Bath. 103<sup>a</sup> ... חַנְזֵי דְרִשִׁי (Rashi חַנְזֵי, pl.) are they named 'clefts of the field'? they are named 'the spine of the field'; Arakh. 25<sup>a</sup> שְׂדֵרָה; Kidd. 61<sup>a</sup>; Yalk. Lev. 677 שְׂדֵרָה.—*Pl.* שְׂדֵרָה, שְׂדֵרָה, שְׂדֵרָה. Targ. Y. Deut. XIV, 7.—Arakh. l. c., a. e., v. supra.

**שְׂדֵרָגִינִי, שְׂדֵרָגִינִי** (a corrupt. of *sarḏōnyx*) *sarḏōnyx*, a jewel in the high priest's breast-plate. Ex. R. s. 38, end (for h. אֶרֶם, v. LXX Ex. XXVIII, 17, *σάρδον*; Mus. שְׂדֵרָגִינִי).

**שְׂדֵרָה, שְׂדֵר** f. (v. שְׂדֵר II) [twisted cord,] 1) spinal column. Hull. III, 2 וְכ' if the spinal column is broken, but its cord is not severed. Ib. 1. Gen. R. s. 28, beg., a. e. שְׂדֵרָה, v. לְהוּ II. Sabb. 147<sup>b</sup> שְׂדֵרָה Rashi (ed. שְׂדֵרָה) the knots of the spine (vertebræ). Ohol. I, 8, v. שְׂדֵרָה; a. fr.—B. Kam. 16<sup>a</sup> שְׂדֵרָה של אדם a man's spine. Ber. 55<sup>a</sup>; Sabb. 31<sup>a</sup> שְׂדֵרָה של דג the back-bone of a fish.—*Pl.* שְׂדֵרָה, Nidd. 24<sup>a</sup>; Bekh. VII, 2; Hull. 60<sup>b</sup>, v. שְׂדֵר.—2) stem, rib of a plant. Lev. R. s. 30 וְכ' the rib of

the palm-branch resembles the spinal column of man. Ukts. I, 2 שְׂדֵרָה של שְׂדֵרָה the stem of an ear (of wheat). Hull. 119<sup>b</sup> שְׂדֵרָה it refers to the stem of an ear of wheat, v. שְׂדֵרָה; a. fr.—V. שְׂדֵרָה.

**שְׂדֵרָה** m. pl. (prob. transpos. of שְׂדֵר; ירד) *sediment*, *lees*. B. Mets. 40<sup>b</sup>. Ms. M. a. Ar., and marg. vers. (ed. שְׂדֵרָה).

**שְׂדֵרָה** f. = h. שְׂדֵרָה. Targ. O. Lev. III, 9 (ed. Berl. שְׂדֵרָה; v. Berl. Targ. O. II, p. 32).

**שְׂדֵרָה**, v. שְׂדֵרָה.

**שְׂדֵר** m. (b. h.) *lamb, young goat or young sheep*. Bekh. I, 5 ר' א' מְדִיר בְּכֵלָאִים מִפְּנֵי שְׂדֵרָה שְׂדֵרָה R. El. permits the redemption of a first-born ass with a hybrid of goat and sheep, because it goes by the name of *seh* (complying with the law Ex. XIII, 13). Gen. R. s. 56 (ref. to Gen. XXII, 8) אֱלֹהִים יִרְאֶה לִּי הַשָּׂה בְּנִי וְאִם לֹא אֶחָד הָשָׂה לַעֲוִלָה לַעֲוִלָה God will provide himself a lamb, my son, and if not, thou art the lamb for the offering, my son; Pesik. R. s. 40 he will prepare his sacrifice, and if not, my son be the lamb for the offering. Ib. שְׂדֵרָה לַעֲוִלָה כִּי לַעֲוִלָה לַעֲוִלָה (not ירד) 'seh for an offering' is the Greek σέ (thee) for an offering. Bekh. 12<sup>a</sup> שְׂדֵרָה אֲבִי שְׂדֵרָה a *seh* (young of sheep or of goats) under all conditions (even if it has the looks of an unclean animal). Pes. 118<sup>a</sup> שְׂדֵרָה, v. שְׂדֵרָה. B. Mets. 27<sup>a</sup>; a. v. fr.

**שְׂדֵרָה, שְׂדֵרָה**, v. שְׂדֵרָה.

**שְׂדֵרָה, שְׂדֵרָה, שְׂדֵרָה, שְׂדֵרָה**, v. sub שְׂדֵרָה.

**שְׂדֵרָה**, v. שְׂדֵרָה.

**שְׂדֵרָה** f. (שְׂדֵר) *wasteness, ruin*.—*Pl.* שְׂדֵרָה, שְׂדֵרָה. Targ. Ps. LXXXIII, 18 (Ms. שְׂדֵרָה; h. text שְׂדֵרָה).

**שְׂדֵרָה** f. (שְׂדֵר) *while, time*. Y. Ber. I, 2<sup>d</sup> top; Gen. R. s. 12 עַל יְדֵי שְׂדֵרָה in the course of time. Meil. 6<sup>a</sup> (in Chald. dict.) he had not had the time to sprinkle it; (ib. שְׂדֵרָה). Y. Maasr. III, 50<sup>d</sup> bot. שְׂדֵרָה we allow him an interval of time for cracking &c. Ib. שְׂדֵרָה בְּרוּךְ כְּדֵי שְׂדֵרָה within the interval allowed for the second act Y. Sabb. IV, end, 7<sup>a</sup> שְׂדֵרָה in the one case it means (chafing) for a while, in the other for some time. R. Hash. 30<sup>b</sup> שְׂדֵרָה בְּרוּךְ כְּדֵי שְׂדֵרָה that there be time left during the day to offer &c. Y. Hor. I, 46<sup>a</sup> top שְׂדֵרָה and the difference between them is the word *time*; R. M. says שְׂדֵרָה לִי שְׂדֵרָה we allow him time &c., v. שְׂדֵרָה; a. fr.

**שְׂדֵרָה, שְׂדֵרָה, שְׂדֵרָה** (b. h. שְׂדֵרָה) 1) to stand still, pause; to dwell, tarry. Shebu. II, 3 שְׂדֵרָה הַשְׂדֵרָה אוֹרֵי שְׂדֵרָה or if the unclean person stayed in the Temple long enough for prostration. Ib. 17<sup>a</sup> (mixed dict.) שְׂדֵרָה when he did not stand still (but walked constantly though slowly). Yeb. VI, 7 שְׂדֵרָה אִשָּׁה וְשִׁי עִמָּה וְכ' if one married a woman and lived with her ten years without issue. Ib. שְׂדֵרָה



לְשִׁחוּת וּב' the second husband may live with her ten years. Ib. 36<sup>b</sup> וּב' כל ששחא וּב' a human birth that survived thirty days (although born in the eighth month) is not considered an abortion; Sabb. 135<sup>b</sup> ששחא. Ber. V, 1 שְׁחִינָן שעה וּב' the pious men of olden times used to tarry a while (in the synagogue) before prayer &c. Ib. 32<sup>b</sup> וּב' they waited an hour, and prayed an hour, and tarried again an hour (at synagogue); a. fr.—Esp. (ritual) *to pause during the act of slaughtering* (which makes the animal so cut unfit to eat). Hull. 2<sup>b</sup> וּב' they might pause, might press the knife &c., v. שְׁחִי. Ib. 12<sup>a</sup>; a. fr.—2) *to delay*, v. infra.

*Hif.* שְׁחִי, *to cause delay; to detain, restrain*. Nidd. 31<sup>a</sup> sq. because they restrain themselves (retard effusion) &c. Snh. 76<sup>a</sup> וּב' he who retards (the marriage of) his marriageable daughter. Gen. R. s. 85 וּב' and they (the sons of Eli) caused them to stay away from their home one night. Lev. R. s. 37, beg. who vows (a sacrifice) and procrastinates the fulfilment of his vow. Ib. שְׁחִי שְׁחִי (perh. שְׁחִי, *Pl.*) because he had vowed and was procrastinating &c. Keth. 61<sup>a</sup> וּב' you may postpone every dish before the waiter (keep him from eating while he is serving), except &c.; a. fr.

*Pl.* שְׁחִי same, *to delay the use of, let stand*. Y. Ter. VIII, 45<sup>c</sup> top וּב' (or שְׁחִי, *Hif.*) you must not let it stand, but if one did, and it turned into vinegar &c. Ib. וּב' and if one did let them stand; a. e.

*Hithpa.* שְׁחִי, *to be delayed*. R. Hash. IV, 4 מלכוא... מלכוא once the witnesses (that had seen the new moon rise) were delayed from coming (were late). Nidd. 27<sup>a</sup> וּב' it occurred that a twin child was born three months after its brother; a. fr.—2) *to gaze, be undecided, deliberate* Num. R. s. 57 וּב' (some ed. שְׁחִי) why dost thou stand and deliberate?; a. e.

*Shi.* שְׁחִי, *to stand still; to tarry, gaze, be astonished*. Targ. Y. Gen. XLIII, 10. Targ. Y. Ex. XII, 39. Targ. O. Gen. XXIV, 21. Targ. Is. XXIX, 9; a. fr.—Targ. Hab. I, 5 שְׁחִי (ed. Lag. שְׁחִי).—Hull. 75<sup>b</sup> וּב' (אִיבא דאמרי) שְׁחִי ליה וּב' (Resh Lakish) gazed at him (when R. Joh. gave his opinion) and was silent (and in the meanwhile R. Asi left the college room); Shebu. 40<sup>a</sup>; 45<sup>b</sup>. Hull. 9<sup>a</sup> וּב' sometimes he may pause in slaughtering or press the knife without knowing it; a. e.—2) *to be vacant, lie waste*. Targ. II Kings XIX, 25 Mus. (ed. דְּשִׁחִי; ed. Wil. דְּשִׁחִי); Targ. Is. XXXVII, 26 (ed. דְּשִׁחִי).—[Ber. 6<sup>a</sup> Ar., v. שְׁחִי II]

*Ithpe.* שְׁחִי *to be delayed, tarry*. Targ. Y. Gen. XIX, 16. Ib. XXXII, 5; 25. Targ. I Chr. XIII, 14; a. e.—Bets. 6<sup>a</sup> וּב' they allow burial on the second festive day only when the corpse has been lying for some time, but if it was not, we postpone its burial. Yeb. 80<sup>b</sup> וּב' its birth was delayed. Ib. שְׁחִי a birth may be delayed (beyond the time of maturity).

Ib. וּב' עד חריסר וּב' and he (the husband) tarried (was away from home) as much as twelve months; a. e.

*Af.* שְׁחִי *to delay, be slack*. Targ. Y. Deut. VII, 10. Ib. XXII, 22 וּב' (ed. Vien. וּב', corr. acc.) do not delay her execution.—Bets. l. c., v. supra.

שְׁחִי m., v. שְׁחִי.

שְׁחִי, v. שְׁחִי.

שְׁחִי, Targ. Esth. VI, 1 some ed., v. שְׁחִי.

שְׁחִי, f. שְׁחִי *delay, pause*. Shebu. 16<sup>b</sup> וּב' a bowing in the Temple with which a delay is connected (spreading hands and feet). Ib. וּב' what is the normal time for a delay (in the Temple to be an offense if done by an unclean person)? Ib. וּב' is tarrying in the Temple required for an unclean person to be punished with stripes or is it not (and only required for the duty of bringing a sacrifice)?; a. e.—Esp. *pause in the act of slaughtering*. Hull. 9<sup>a</sup> וּב' and these are the rules for slaughtering... (guard against) pausing, pressing the knife &c. Ib. 27<sup>a</sup>; a. e.—*Pl.* שְׁחִי. Shebu. 17<sup>a</sup> וּב' are moments of staying in the Temple with intervals of moving combined (to make up the normal time)?

שְׁחִי (עוד; emp. שְׁחִי a. עוד) *to be awake*. Targ. Esth. VI, 1 וּב' (not שְׁחִי).—Y. Ter. XI, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top וּב', v. קָרַן II.

שְׁחִי, v. שְׁחִי.

שְׁחִי m. (b. h.; v. שְׁחִי) [*vacancy, vanity, inanity, falsehood*]. שְׁחִי a false oath, vowing to do something impossible, opp. שְׁחִי. Shebu. III, 9 וּב'... וּב' (if one says) 'I swear that I will eat this loaf, (and) I swear that I will not eat it', the former is a useless oath (or vow), the second a false oath; כל שְׁחִי if he eats it, he is guilty of a false oath (having sworn that he would not eat it); if he does not eat it, he is (also) guilty of a useless oath. Ib. 8 וּב' what is a vain oath of affirmation? If one swears to that which is known to be otherwise, saying of a stone column that it is gold &c.; שְׁחִי... נשבע if one affirms an impossibility, saying I swear that I have seen a camel fly in the air. Ib. ... נשבע לבעל if he swears that he will neglect a command, that he will not erect a Succah,...: that is a vain oath, on the wilful pronouncing of which he is punished with stripes &c. Ib. 21<sup>a</sup> וּב' שְׁחִי... שְׁחִי what is a vain oath? If one swears to what is known to be otherwise; a false oath, if one swears to the opposite of the truth (e. g. 'I have eaten', when he has not, 'I have not eaten', when he has), v. שְׁחִי. Ib. 20<sup>b</sup> וּב' שְׁחִי and a false oath (*sheker*) are the same; a. fr.—*Shi.* שְׁחִי a vain prayer, a prayer concerning a thing which cannot be changed. Ber. IX, 3; a. fr.—*Ex.* R. s. 3 (ref. to שְׁחִי, Job XI, 11) God knows על שְׁחִי the people that risk their lives for falsehood 192\*



(idolatry) to commit it; וּב' those that will commit falsehood and be put to death.—לֵשׁ in *vain*, to no purpose. Keth. 62<sup>b</sup>, v. שְׁמִיר. Y. Meg. III, 74<sup>a</sup> bot., v. תְּמִירָרִים.

**שׂוֹאֲבָה** f. (שָׂאב) *drawing*; בִּירַת הַשֵּׁ' (or sub. בִּירַת הַשֵּׁ') *the well from which the water was drawn for libation on the Succoth festival*; שְׂמִיחַת בִּירַת הַשֵּׁ' (or sub. שְׂמִיחַת) *the joyous procession to and from the well*. Succ. V, 1 (50<sup>a</sup>) החליל (Ms. M. 2 הַשְׂאֲבָה, throughout the entire chapter, v. Rabb. D. S. a. l. note 1) the musical performances at the ceremony of the drawing of water. Ib. (51<sup>a</sup>) כל...שְׂמִיחַת he that has not witnessed the rejoicing at the ceremony &c., has never seen rejoicing. Y. ib. V, beg. 55<sup>a</sup> וּב' why was it called (the rejoicing of) the place of drawing? Because from there they drew holy inspiration; a. e.—Bab. ib. 50<sup>b</sup> הַר חֲנִי שֵׁ' one cited the version *shoēbah*, the other, *hāshubah* (a phonetic change of *hash-sh'ubah*, v. supra).

**שׂוֹאֵה**, Targ. I Chr. VIII, 9 בְּנֵי שֵׁ' ch. גִּישׁוֹאֵין v. sub.

**שְׂוֹאֵר, שְׂוֹאֵר** v. sub שְׂוֹר.

**שׂוֹבֵב** I (b. h.) *to go back, come back*. Sot. 10<sup>b</sup> כל עוֹבֵר every passer-by (in going or coming back). Gen. R. s. 48, a. fr. הַעוֹבְרִים וְהַשְׂבִּירִים the travellers. Lev. R. s. 23 (עֲלִיהַ) and his soul came back (was restored) to him, i. e. he was reconciled; a. fr.—Esp. *to return (to God); to repent*. B. Bath. 110<sup>a</sup> (play on שָׁבָל I Chr. XXVI, 24) שָׁבָל לֵאלֹהִים בְּכָל לִבּוֹ he returned to God with all his heart. Hor. 2<sup>a</sup> (ref. to Lev. IV, 22, sq.) לֹא שָׁב he who repents when he finds out (his wrong) brings a sacrifice for his error; if he does not repent, he is not permitted to sacrifice. Ab. II, 10 יִשְׁבֹּר יוֹם וּב' repent one day before thy death. Ex. R. s. 42 מְכַבְּלִים הַשְּׂבִירִים Ex. R. s. 42 repentant sinners are accepted at all times; a. fr.

*Hif.* 1) *to bring back, return, restore*. Y. Yoma VIII, 45<sup>a</sup> bot. הַנֶּפֶשׁ אֶת הַנֶּפֶשׁ אֶת הַנֶּפֶשׁ vinegar restores life, is a refreshing drink. Gitt. 51<sup>b</sup>, a. e. וְשָׂוֵר...כְּמִשְׁכֵּיב he is in that case like one who restores a lost object, and therefore is not bound to make oath. Ib. ...מְשִׁיב לִידָּהּ he is not of the opinion that he who restores a lost object is exempt from making oath; a. fr.—2) *to reply; to refute*. Ab. II, 14 וְדַע מִדָּה שֶׁתִּשְׁבֹּר וּב' that you may know how to answer the sceptic. Y. Gitt. IX, beg. 50<sup>a</sup> ...נִכְנָסוּ four elders met to refute R. Eliezer's words; Bab. ib. 83<sup>a</sup>; Tosef. ib. IX (VII), 1. Y. l. c. אֵין אַתָּה מְשִׁיבִים אֶת הָאֵרֶץ וּב' are you not going to refute the lion after he is dead?; Bab. ib. l. c. אֵין אַתָּה מְשִׁיבִין וּב' you dare not refute &c. Y. l. c. טַרְפוֹן דָּר' R. T. argued &c. (Bab. l. c. נִעְנֶה; Tosef. l. c. אָמַר). Sabb. 88<sup>b</sup> מְשִׁיבִין שׂוֹאֵל הַמֵּת וּב' you must not argue against a conclusion from analogy. Ab. Zar. III, 4 מְשִׁיבִין בְּמִדְּוָן we must not answer (a religious question) in the bath-house. M. Kat. 21<sup>b</sup> הַמֵּת מְשִׁיבִין שׂוֹאֵל וּב' the mourner may answer (a salutation), but must not salute; a. fr.—[Y. Gitt. VIII, 49<sup>c</sup> top, in Chald. dict. usual; a. fr.—]

v. I.]—3) *to go back with a message*. Meg. 15<sup>a</sup>; Ab. Zar. 10<sup>b</sup> מְשִׁיבִין עַל הַקִּלְקִלָּה you need not go back (to him that sent you) to bring bad news.

*Hof.* *to be replied; to refer*. Y. B. Kam. II, 3<sup>a</sup> top במִּדְּוָן the modification in the Mishnah (מִדְּוָן) refers to the first clause only; (דְּבָרִים אֲמֹרִים) it refers to the whole paragraph. Y. Bicc. II, 65<sup>a</sup> top; a. e.

**שׂוֹבֵב** II adv. *again, furthermore*. Nidd. V, 7 אֵין וּב' her father has no longer control over her. Sabb. 88<sup>b</sup>, sq. furthermore, what is written in it?; a. fr.

**שׂוֹבֵב** m. *captor*, v. שְׂבִי.

**שׂוֹבֵב, שׂוֹבֵב** v. שֵׁב II.

**שׂוֹבֵב**, Y. Shebu. I, 33<sup>b</sup> לִיר שֵׁ' v. בּוֹבֵב.

**שׂוֹבֵב** v. שֵׁב II.

**שׂוֹבֵב** v. שֵׁב.

**שׂוֹבֵב** (b. h.) pr. n. m. *Shobach*, an Ammonite general. Sot. VIII, 1 the Ammonites went into battle relying on the strength of Sh. Ib. 42<sup>b</sup> כְּרִיב שֵׁ' וְכְרִיב שׂוֹבֵב the name is once written Shobach (II Sam. X, 16), and once Shophach (I Chr. XIX, 16); עֲשׂוֹר כְּשׂוֹבֵב; one authority says, his real name was Shophach, and he was called Shobach, because he was built like a dove-cote (of high stature, v. next w.), v. שֵׁפֶף.

**שׂוֹבֵב** m. (שְׂבָכָה; comp. שְׂבָכָה) *net-work*, esp. (b. h. אֶרְבָּה) *dove-cote*. Ex. R. s. 40 (play on שׂוֹבֵב, I Chr. IV, 1, sq.) Bezelel (וְשׂוֹבֵב) Bezelel was surnamed Shobal because he erected a dove-cote for God, that is the Tabernacle, which stood (high) like a dove-cote. Ib. כֶּשׁ the Lord had the Tabernacle put up like a dove-cote (for the dove Israel). B. Bath. II, 5 מִן הַשֵּׁ' מְרִיחִין you must keep your ladder (when lopping trees &c.) four cubits away from your neighbor's dove-cote. Ib. מְרִיחִין אֶת הַשֵּׁ' you must keep your dove-cotes at a distance of fifty cubits from the town. Ib. 6 בְּעַל הַשֵּׁ' it belongs to the owner of the nearest dove-cote. Ib. V, 3 פִּירוֹת הַשֵּׁ' the crop of a dove-cote (the brood of the season); a. fr.—*Pl.* שׂוֹבֵב a group of dove-cotes; a. e.—Pes. IV, 7 (55<sup>b</sup>) לְחִינְגוּלִים וּב' (Lחינגולר) you may set up chicken-houses (put in eggs for brooding) on the fourteenth of Nisan; [vers. quoted in Rashi: וְחִינְגוּלִים שֵׁ' מוֹשִׁיבִין you may set brooding doves in cotes, and also hens].

**שׂוֹבֵב** ch. same. Targ. Hos. XI, 11. Targ. Jer. XLVIII, 28.—B. Bath. 144 שֵׁ' דִּיּוּבִי dove-cote.—*Pl.* שׂוֹבֵבִין Targ. Is. LX, 8.

**שׂוֹבֵב** (b. h.) pr. n. m. *Shobal*, homiletical surname of Bezelel. Ex. R. s. 40, s. שֵׁפֶף.

**שׁוּבָל** *pl.* שׁוּבָלִין, *v.* שׁוּבָלִין. **שׁוּבָל** *m.* = *h.* שׁוּבָלִין, 1) *ear of corn*. Targ. Y. Gen. XLII, 47 (ed. Vien. s. 37). Targ. Job XXIV, 24 Ms. (ed. שׁוּבָלִין, 'שׁוּבָלִין). — *Pl.* שׁוּבָלִין, שׁוּבָלִין, שׁוּבָלִין. Targ. O. Gen. XLII, 5, sq. ed. Berl. (oth. ed. שׁוּבָלִין). Targ. Is. XVII, 5 שׁוּבָלִין; a. e. — Targ. Ruth II, 2 שׁוּבָלִין. — B. Bath. 124<sup>a</sup>; Bekh. 52<sup>b</sup>, *v.* חֲפָיִתָא II. Yeb. 63<sup>a</sup> שׁוּבָלִין between the standing ears; a. e. — Men. 70<sup>b</sup> שׁוּבָלִין רַעֲלָא שׁוּבָלִין; Pes. 35<sup>a</sup> Ms. O. (ed. שׁוּבָלִין), *v.* שׁוּבָלִין. — 2) *cluster of olives on a branch*. — *Pl.* as *ab.* Targ. Zech. IV, 12; Targ. II Esth. I, 2 golden clusters. — Targ. Y. II Ex. XXX, 34, *v.* מִזְרֵיָא.

**שׁוּבָלִין** *v.* שׁוּבָלִין. **שׁוּבָלִין** *f.* = *h.* שׁוּבָלִין, *current of a river*. Targ. Jud. XII, 6 שׁוּבָלִין כֶּעַן שׁוּבָלִין וְאִמְרָא שׁוּבָלִין, and he said, *subbaltā*. — Lev. R. s. 37 שׁוּבָלִין לְרוּחַ שׁוּבָלִין (not the current of the river seized and carried them off. Cant. R. to III, 4 שׁוּבָלִין, *v.* שׁוּבָלִין).

**שׁוּבָע** *m.* (b. h.; שׁוּבָע) *plenty, satiation*. Ber. 55<sup>a</sup> שׁוּבָע וְשׁוּבָע וְשׁוּבָע... רַעֲבָא וְשׁוּבָע... the Lord himself announce: famine, plenty, and a good leader. Tosef. Pes. V, 3 פֶּסַח נֹאכַל בֵּשׂ' (Var. הַגִּיגָה) (the pilgrim's sacrifice... must be eaten first, so that the Pass-over offering be eaten after the appetite is satisfied; Y. ib. VI, 33<sup>c</sup> שׁוּבָע; Bab. ib. 70<sup>a</sup> שׁוּבָע. Gen. R. s. 91 שׁוּבָע the years of plenty. Snh. 97<sup>a</sup> שׁוּבָע וְשׁוּבָע שׁוּבָע and no plenty (partial plenty); גִּדּוּל שׁוּבָע general plenty; a. fr.

**שׁוּבָעָא** *ch. same*, Targ. O. Gen. XII, 29; a. fr., *v.* שׁוּבָעָא. — Taan. 8<sup>b</sup> שׁוּבָעָא שׁוּבָעָא שׁוּבָעָא when the Lord gives plenty, he gives it for life (no epidemic in years of plenty); a. e.

**שׁוּבָעָא** *v.* שׁוּבָעָא, *v.* שׁוּבָעָא.

**שׁוּבָעָא** *m.* = שׁוּבָעָא, *v.* שׁוּבָעָא.

**שׁוּבָר** *to carry*, *v.* שׁוּבָר II.

**שׁוּבָר** *m.* (שׁוּבָר I; *cmp.* שׁוּבָר) *receipt, renunciation*. B. Mets. 19<sup>b</sup> שׁוּבָר if one finds a receipt (of a woman concerning her jointure). Ib. 20<sup>a</sup> שׁוּבָר a deed of renunciation takes effect from its date (irrespective of the date of delivery). Keth. IX, 9 שׁוּבָר I lost my receipt; a. fr. — *Pl.* שׁוּבָרִין, שׁוּבָרִין. M. Kat. III, 3; Y. ib. 82<sup>a</sup> bot., *v.* אֲמוּלָּתָא B. Mets. I, 7; a. fr.

**שׁוּבָרָא** *v.* שׁוּבָרָא.

**שׁוּבָרִין** *v.* שׁוּבָרִין, *v.* שׁוּבָרִין.

**שׁוּבָרִין** *m.* (contr. of שׁוּבָרִין q. v.) *adjudication, discretionary judgment*. Gitt. I, 4<sup>b</sup> שׁוּבָרִין וְכֹהֵן אֵמַר שׁוּבָרִין (in Babylonia) they say, it is better that the messenger use his discretion (to deliver the gift to the heir of the legatee or return it to the donor's heirs). Keth. 94<sup>a</sup> שׁוּבָרִין the judges use their discretion (to which of the

claimants to adjudicate the claim). Ib. 85<sup>b</sup>. B. Bath. 62<sup>b</sup>; a. fr. — [In Y. שׁוּבָרִין]

**שׁוּבָרִין** (or שׁוּבָרִין) *m.* (denom. of שׁוּבָרִין) *man of the field, sportsman*; *trnsf. catching men by artifice, hypocrite*. Gen. R. s. 63 (ref. to Gen. XXV, 27) שׁוּבָרִין צַדִּיק וְכֹהֵן a sportsman, a hunter, catching &c., *v.* צַדִּיק; Yalk. ib. 110 שׁוּבָרִין צַדִּיק (corr. acc.).

**שׁוּבָרִין** *v.* שׁוּבָרִין.

**שׁוּחַ** *v.* שׁוּחַ.

**שׁוּחַ** *m.*, **שׁוּחַ** *f.* (שׁוּחַ) *joined, even; fitting, equal; equivalent, worth*. Succ. 19<sup>a</sup> נִרְאָה מִבְּחוּץ שׁוּחַ if the post is visible from the outside, but even with the wall from within. Num. R. s. 9<sup>3</sup> שׁוּחַ לְכֹהֵן דָּוִד be like other men (do not consider thyself exempt from the laws of morality). B. Kam. III, 9 שׁוּחַ מִנְהָר שׁוּחַ an ox worth a Maneh that gored an ox worth two hundred Zuz. Ib. I, 3 כֶּסֶף שׁוּחַ valuation of damages is done on the basis of money, and collected from money's worth; ib. 14<sup>b</sup> שׁוּחַ כֶּסֶף מִלְּמַד וְכֹהֵן 'money's worth', this means that the court attaches only landed estate (*v.* אֲתֵרִיָּה), but if the claimant anticipating the action of the court seized movable chattel &c.; רַבֵּר הִשֵּׁה כֶּסֶף how is this to be learned from the expression 'money's worth'?... A thing which is worth any money (which you pay for it, i. e. concerning which there is no redress for overreaching); ib. (another defn.) שׁוּחַ כֶּסֶף 'money's worth' you may attach, but not cash. — שׁוּחַ פְּרוּשָׁה. Bicc. II, 6 שׁוּחַ לֵאמֹר שׁוּחַ is like (comes under the category of) trees. Ib. 8, sq.; a. v. fr. — שׁוּחַ, *v.* שׁוּחַ. — שׁוּחַ לִי הָמוּחַ מִשְׁחָתָא Ab. d'R. N. ch. XVI שׁוּחַ לִי הָמוּחַ מִשְׁחָתָא more acceptable to me than thy giving me away to this man, i. e. I should have chosen death rather than be married to this man. — *Pl.* שׁוּחִַּין it is proper that they two be alike in appearance &c. Bets. 11<sup>a</sup>, a. fr. שׁוּחִַּין וְשׁוּחִַּין both agree that &c. Pes. III, 4; a. fr. — B. Bath. IX, 10 (158<sup>b</sup>), a. e. שׁוּחִַּין אֵלֶּיךָ that on which they agree, *v.* שׁוּחִַּין. — שׁוּחִַּין a) *at equal shares*. Y. Keth. X, 33<sup>d</sup> bot. שׁוּחִַּין divide it equally; a. fr. — b) *for what it is worth, at a reasonable price*. Snh. 106<sup>a</sup>, *v.* שׁוּחִַּין h.

**שׁוּחַ** *ch. same*; שׁוּחַ *on equal terms*. Targ. Y. Deut. XVIII, 8 (ed. Vien. שׁוּחַ).

**שׁוּחַ** *v.* שׁוּחַ.

**שׁוּחַ** *v.* שׁוּחַ, *v.* שׁוּחַ.

**שׁוּחַ** *v.* שׁוּחַ, *v.* שׁוּחַ.

**שׁוּחַ** I (*cmp.* שׁוּחַ) *to spread, germinate*. Targ. Prov. XXVII, 25 ed. Lag. (some ed. שׁוּחַ, corr. acc.; ed. Wil. שׁוּחַ; h. text שׁוּחַ).

**שׁוּחַ** II, **שׁוּחַ** (שׁוּחַ) = *h.* שׁוּחַ, 1) *to bend, be lowered, sink*. Targ. Ps. X, 10 שׁוּחִַּין Ms. (ed. שׁוּחִַּין). Targ.

Job XXII, 29 Ms. (ed. שְׁנָה, q. v.).—V. שְׁנָה ch.—2) *to lower, level, destroy*. Targ. Ps. LXXIV, 3 למְשֹׁנָה ed. Lag. (ed. למְשֹׁנָה, corr. acc.; Levita למְשֹׁנָה, h. text למְשֹׁנָה).

שְׁנָה III, שְׁנָה m. (preced.) *pit*. Targ. Ps. VII, 16 Ms. (ed. שְׁנָה).

שְׁנָה, שְׁנָה m. (preced.) *low-spirited, worrying*. Targ. Job XXII, 29 בסוֹרְנָה ש' troubled on account of sin (Ms. סוֹרְנָה בעיני בְּרִייתָא low in the sight of men; h. text עיניו ש').

שְׁנָה, שְׁנָה, שְׁנָה f. (preced. wds.) 1) *pit, grave*. Targ. Job XXXIII, 22; 24 (Ms. שְׁנָה; ed. Wil. שְׁנָה). Targ. Ps. IX, 16 (ed. Wil. שְׁנָה; some ed. שְׁנָה, read: שְׁנָה; Ms. שְׁנָה).—Pl. שְׁנָה, שְׁנָה. Ib. CXIX, 85 (ed. Wil. שְׁנָה; Ms. שְׁנָה; h. text שְׁנָה).—2) *destruction, waste*. Targ. Job XXX, 3 Ms. (ed. שְׁנָה).

שְׁנָה, v. שְׁנָה.

שְׁנָה, שְׁנָה, שְׁנָה v. שְׁנָה.

שְׁנָה f. (שְׁנָה; v. שְׁנָה) *thorn, prickle*.—Pl. שְׁנָה Succ. 13<sup>a</sup> כיון דנחורן שְׁנָה וכו' Ar. (ed. דנחורן שְׁנָה; Ms. M. 2 שְׁנָה or שְׁנָה; v. Rabb. D. S. a. l. note 6) since their prickly twigs are liable to fall off, he may leave the Succah &c.

שְׁנָה, v. שְׁנָה.

שְׁנָה, v. שְׁנָה.

שְׁנָה m. pl. *nag-wort* or *wormwood*, a species of *Artemisia* (v. Löw Pfl., p. 80). Succ. 12<sup>b</sup>.

שְׁנָה, שְׁנָה, שְׁנָה v. שְׁנָה II, שְׁנָה III.

שְׁנָה, Pa. שְׁנָה 1) *to stride, leap, run, hasten*. Targ. Y. Ex. XVII, 8 (ed. Vien. שְׁנָה, corr. acc.). Ib. XXXII, 19. Targ. Cant. II, 8. Targ. Job XXXVII, 1 Var. Targ. Am. III, 5 ed. Lag. (oth. ed. שְׁנָה; a. fr.—B. Mets. 84<sup>a</sup> he ran into the Jordan after him. B. Bath. 73<sup>b</sup> and jumped from one mule's back to the other. Ib. 96<sup>b</sup> שְׁנָה... wine travels on its owner's shoulder, i. e. if wine turns sour, it is the purchaser's bad luck, and the seller is not responsible; oth. opin. (Tosaf.) wine turns sour by transport. Ber. 54<sup>b</sup> שְׁנָה he (Moses) jumped ten cubits high. Sabb. 110<sup>a</sup> לְשֹׁנָה (Ar. לשוֹן) let him jump over a ditch. Pes. 113<sup>a</sup> לֹא חָשְׁנוֹר וכו' v. חָשְׁנוֹר; a. e.—2) *to cause to jump* &c. Targ. Ps. XXIX, 6 (Ms. שְׁנָה).—3) (cmp. meanings of קָפַץ) *to close up*. Ib. CVII, 42 (Ms. שְׁנָה, corr. acc.; h. text קָפַץ).

שְׁנָה, שְׁנָה m. (preced.) *tramper, freebooter*. Snh. 96<sup>b</sup> ש' בר שוֹמְרָא שְׁנָה נְבוּזְרַדָּן שְׁנָה דמטא וכו' Ar. (ed. שוֹמְרָא בר שוֹמְרָא נְבוּזְרַדָּן שוֹמְרָא; Ms. M. שוֹמְרָא נְבוּזְרַדָּן שוֹמְרָא) tramper, son of a tramper, jump, Nebuzraddan, jump (to Jerusalem), for the time has come &c.; Yalk. Ps. 810

שְׁנָה, שְׁנָה jump, thou son of a tramper &c.; Yalk. Kings 251 שוֹמְרָא נְבוּזְרַדָּן מְטָא וכו'.

שְׁנָה, שְׁנָה, pl. of שְׁנָה.

שְׁנָה, Targ. Prov. XXVII, 25 some ed., v. שְׁנָה I.

שְׁנָה f, pl. שְׁנָה (dial. for שְׁנָה) *exposed, with uplifted tails*. Y. Sabb. V, 7<sup>b</sup> hot. (ref. to שְׁנָה, Mish. V, 2) מאן דאמר ש' some read *shuzoth*; ש' according to him who reads *shuzoth*, it means 'prepared' (v. שְׁנָה), as we read שְׁנָה (Prov. VII, 10); v. שְׁנָה.

שְׁנָה, v. שְׁנָה.

שְׁנָה I (b. h.) *to bend, sink*. Hull. 27<sup>a</sup> בממקום ששָׁח וכו' v. שְׁנָה I. Ib. שְׁנָה ש' וכו' where it bends' implies (that the limb which is to be cut) must be erect (when in its natural condition), but this (the tail) is always hanging down. Y. Taan. II, 65<sup>e</sup> top כוּלָּן (or שְׁנָה fr. שְׁנָה) he must bend down with all of them (the eighteen vertebrae). Ber. 34<sup>a</sup>, v. שְׁנָה. Ab. V, 21 שְׁנָה at ninety years (is the time) for being bent (perh. meant as noun שְׁנָה). Midr. Till. to Ps. XLVIII his heart within him is bent (in grief over his sin); Yalk. ib. 755 שְׁנָה (corr. acc.); a. fr.

*Hithpol.* שְׁנָה *to be bent down, depressed*. Midr. Till. to Ps. XLII אני מְשֹׁחֵת וכו' I am jealous and desperate, when I see the happiness of the nations &c.

שְׁנָה, שְׁנָה ch. same, v. שְׁנָה II.—Part. שְׁנָה; f. שְׁנָה, שְׁנָה; pl. שְׁנָה, שְׁנָה; Targ. Ps. XLIV, 26 (ed. Wil. שְׁנָה). Targ. Job IX, 13; a. e.—Sabb. 67<sup>a</sup> (in an incantation for a swallowed fish-bone) שְׁנָה (or שְׁנָה) Ar. (ed. שְׁנָה) sink down, sink down!

שְׁנָה II m. (preced.) *bending*. Ab. V, 21, v. שְׁנָה I.—ש' a species of *white figs*. Dem. I, 1; a. e., v. שְׁנָה I.

שְׁנָה, שְׁנָה, v. שְׁנָה.

שְׁנָה m. (b. h. שְׁנָה; Shaf. of שְׁנָה) or יָדָה *to conciliate, win favor* favor, gift, esp. *bribe, bribery*. Midr. Till. to Ps. XVII, 2 לִיקָה ש'... אבל אַחֲרָה... thou hast written in the Law (Ex. XXIII, 8), 'thou shalt take no bribe', and they (men) are afraid to take presents and judge me, but thou who acceptest means of conciliation from sinners, such as repentance, good deeds, and prayer: let thy judgment go forth from before thee. Keth. 105<sup>b</sup> (ref. to Ex. I. c.) ש' ממון אלא אפי' ש' דבריהם וכו' not only a bribe in the shape of money, but even a bribe in acts (service) is forbidden. Ib.<sup>a</sup> מקבלי ש'... סְמִיחָה v. סְמִיחָה. Ib.<sup>b</sup> שוֹמְרָא (Ar. שוֹמְרָא) why is it called *shohad*? Because it is one (the recipient and the giver are made like one person); a. fr.

שְׁנָה, שְׁנָה, שְׁנָה ch. 1) same. Targ. I Kings XV, 19. Targ. Ex. XXIII, 8. Targ. Ps. XV, 5; a. fr.—Keth.

105<sup>b</sup> why is a gift (to the judge) forbidden? As soon as he accepts a gift from a person, his mind has become attached to him (the giver, v. קָרַב), and he becomes like his own self, and none can see the unfavorable side of his own case (v. preced.); a. e.—2) *singling out, choice, discretion*. Y. Keth. X, 33<sup>d</sup> bot.; 34<sup>a</sup> top דרייני ש' the judges single out him to whom to adjudicate the claim in litigation; v. שִׁחָה.

**שִׁחָה** f. (b. h.; שִׁחָה, v. שִׁחָה) 1) *pit, pitfall*. Sifré Deut. 20 וְש' וְש'... אִם כְּשֶׁחִירָם (v. Jer. II, 6) when you were in the land of deserts and pitfalls you wanted no spies, and now &c.—2) *low talk, whisper*, v. שִׁחָה.

**שִׁחָה** ch. same, *pit*. Targ. Ps. XCIV, 18 (Ms. שִׁחָה).

**שִׁחָה**, Yalk. Ez. 381. v. שִׁחָה.

**שִׁחָה**, שִׁחָה, v. שִׁחָה.

**שִׁחָה**, v. שִׁחָה.

**שִׁחָה** I (b. h.) [*to swing, be light, move to and fro*; v. שִׁחָה II.] *to roam, fly, float, swim*. M. Kat. 14<sup>a</sup> לְשִׁחָה if he goes abroad to roam (for mere pleasure), opp. לְמַעֲוָה for support, לְהַרְוָה for profit in business. B. Bath. 15<sup>b</sup> (Satan says) לְשִׁחָה I roamed all over the world, but have found none so faithful as &c. Bets. V, 2 (36<sup>b</sup>) לֹא שִׁחָה you must not float on the water (swim on the Sabbath). Y. Shek. VI, 50<sup>a</sup> top (ref. to Ez. XLVII, 5) מִדּוּ מִי שָׁחַר (omit מִי שָׁחַר, v. Rabb. D. S. a. l., p. 55) the waters were risen... too high for swimming; a. e.—[Y. B. Mets. VIII, end, 11<sup>d</sup> בְּשִׁחָה, read: בְּשִׁחָה, v. שִׁחָה.]

**שִׁחָה** same. Yalk. Gen. 101 מְשִׁחָה until his body swam in tears.

**שִׁחָה** *to cause to swim, teach swimming*. Kidd. 30<sup>b</sup> אִתּוֹ לְהַשְׁרִיטֵי בְּנֵהוּ a father is also bound to have his son taught swimming; Tosef. ib. I, 11; Koh. R. to IX, 9 לְהַשְׁרִיטֵי (corr. acc.).

**שִׁחָה** ch. same, *to roam, fly, swim, row*. Targ. Lam. III, 54 (b. text צָפִי; a. e.—Part. שִׁחָה, f. שִׁחָה; pl. שִׁחָה). Targ. O. Num. XI, 8 שִׁחָה (ed. Berl. שִׁחָה). Targ. Jon. I, 13; a. e.—B. Kam. 83<sup>a</sup> וְשִׁחָה (a dove) flies (for exercise) farther out, but fills her belly within fifty cubits (from the dove-cote). Ib. שִׁחָה לְשִׁחָה for exercise do they fly thirty Rises only and no more? Sot. 48<sup>b</sup> (transl. Deut. I, 44) וְשִׁחָה וְשִׁחָה as bees rush forth and fly about on the heights of the world, and bring honey from the herbs of the mountains; a. e.

**שִׁחָה** (with עִינָא) *to look up and down*. Targ. Y. II Gen. XXII, 10.

**שִׁחָה** II (b. h. שִׁחָה; preced.) [*to make light of* (comp. שִׁחָה), *to despise, reject*. Tanh. Sh'moth 1 וְשִׁחָה and despised the birthright; (Ex. R. s. 1 וְשִׁחָה).

**שִׁחָה** ch. same. Targ. Gen. XXV, 34. Targ. I Sam. X, 27. Ib. XVII, 42 שִׁחָה (fr. שִׁחָה). Targ. Prov. I, 25 שִׁחָה Ms.

(ed. ושִׁחָה); a. fr.—Part. שִׁחָה, שִׁחָה, שִׁחָה; f. שִׁחָה; pl. שִׁחָה. Ib. XI, 12. Ib. XXIII, 9 (ed. Wil. שִׁחָה, corr. acc.). Ib. I, 7; a. fr.—Part. pass. שִׁחָה, שִׁחָה. Targ. I Kings XVI, 31 (h. text נִקַּל). Targ. I Sam. XV, 9 (h. text נִבְוָה). Targ. Ps. XV, 4 (h. text נִבְוָה); a. fr.

**שִׁחָה** same. Targ. II Sam. XII, 10. Targ. Prov. XV, 20. Ib. XIX, 16 (ed. Lag. מוֹשִׁיחַ, cmp. מוֹשִׁיחַ fr. מוֹשִׁיחַ); a. e.

**שִׁחָה** *to be despised*. Targ. I Sam. II, 30 וְשִׁחָה (ed. Lag. וְשִׁחָה, Var. וְשִׁחָה, prob. meant for וְשִׁחָה; h. text וְשִׁחָה).

**שִׁחָה** III (v. שִׁחָה I) [*to move in all directions, to strike, smear over, polish with a fatty substance*. Pes. 30<sup>b</sup> וְשִׁחָה... וְשִׁחָה Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 7; ed. שִׁחָה... שִׁחָה, v. שִׁחָה I; Zeb. 95<sup>b</sup> Ms. M. (v. Rabb. D. S. a. l. note). Bets. 34<sup>a</sup> Ar. (ed. שִׁחָה).

**שִׁחָה** ch. same. Targ. Y. I Deut. XXVIII, 40 וְשִׁחָה (Ar. וְשִׁחָה).

**שִׁחָה** I, שִׁחָה pr. n. pl. *Shot-Mishot, Samosata*, one of the fords of the Euphrates (v. Neub. Géogr. p. 331, a. Sm. Dict. of Gr. a. Rom. Geogr. s. v. Euphrates). Kidd. 72<sup>a</sup> וְשִׁחָה Samosata is situated between the rivers (Euphrates and Tigris).

**שִׁחָה** II m. (b. h.; שִׁחָה I) *rod, scourge*. Mekh. B'shall, Amalek, s. 2 כִּי מִדָּה... שִׁחָה לְשִׁחָה such is the rule going through all generations, the scourge (nation) with which the Israelites are smitten, will finally be smitten; Yalk. Ex. 265.

**שִׁחָה** ch. same. Targ. Prov. XXVI, 3 שִׁחָה Ms. (ed. שִׁחָה). Targ. Y. Num. XXII, 27; a. e.—M. Kat. 28<sup>a</sup> bot. וְשִׁחָה he (the angel of death) showed him a rod of fire.—Pl. שִׁחָה, שִׁחָה. Lam. R. introd. (R. Joh. 1) וְשִׁחָה they urged me (the sun) on with sixty rods of fire and said to me, go, let thy light shine. Keth. 77<sup>a</sup> וְשִׁחָה הִיא בְּמִלִּי הִיא the one means force with words, the other, with rods.

**שִׁחָה** m. (שִׁחָה) *madman, fool; (of plants) wild*. Hull. I, 1, a. fr. וְשִׁחָה a deaf and dumb person, an insane person, and a minor. Y. Ter. I, 40<sup>b</sup> וְשִׁחָה the symptoms of insanity. Tosef. Ter. I, 3 פְּעָמִים שִׁחָה, v. שִׁחָה I. Yoma VIII, 6 וְשִׁחָה a mad dog. Ab. IV, 7 וְשִׁחָה is a fool, a wicked man &c. Sot. III, 4 וְשִׁחָה a foolish saint; ib. 21<sup>b</sup> וְשִׁחָה what is meant by a foolish saint? When, for instance, a woman is drowning in the river, and he says, it is not becoming to look at her and save her. Shebi. VII, 1, sq., v. לֹקֵה; a. v. fr.—שִׁחָה, v. שִׁחָה I.—Pl. שִׁחָה, שִׁחָה. Y. Ter. I. c. וְשִׁחָה שִׁחָה not even the most insane person will do that. Ab. Zar. IV, 7 וְשִׁחָה shall God destroy his world on account of the fools (who worship natural objects)? Ib. 54<sup>b</sup> וְשִׁחָה and the fools that do mischief must pay the penalty. B. Bath. 12<sup>b</sup> וְשִׁחָה... וְשִׁחָה since the destruction of the Temple, prophecy has been taken away from the prophets and given to madmen and children; a. fr.—Shebi.









town of N'miré, v. נְמִירָה. Tosef. Bekh. VII, 3; Bekh. 55<sup>a</sup> של נמר (corr. acc.); Y. B. Bath. III, 14<sup>a</sup> top של נמר.

**שולמית** *f. the Shulamite*, one of the personages of Solomon's Song; (homiletics) *symbolic name of Israel*. Cant. R. to VII, 1; a. e.

**שום, שום** (b.h.; v. סום) *to place, put, appoint, make*. Ber. 39<sup>b</sup> וְשָׂמָּה שְׁלוֹם וְכ' thou hast made peace between the scholars. Mekh. B'shall. introd. שְׂמִינָהּ in this place they (the Egyptians) have put him (Joseph). Ber. 28<sup>b</sup> וְשָׂמָּה חֶלְקִי וְכ' I thank thee, O Lord, that thou hast appointed my lot to be with those who sit in the school-house, and not with those who abide at the corners (idlers); a. fr.

*Hif.* **שום** same. Yeb. 45<sup>b</sup> שְׂמִינָהּ וְכ' שְׂמִינָהּ and that thou mayest place our lot in paradise. Ib. שְׂמִינָהּ שְׁלוֹם וְכ' שְׂמִינָהּ Snh. 99<sup>b</sup> כל שְׂמִינָהּ שְׁלוֹם וְכ' שְׂמִינָהּ whosoever is engaged in the study of the Law for its own sake, causes peace to reign &c.; a. e.

**שום, שום** ch. same. Targ. O. Lev. XIX, 14 (v. סום I ch.; Y. וְשָׂמָּה. Targ. O. Gen. I, 26 (ed. Berl. וְשָׂמָּה. Y. II וְשָׂמָּה (Y. I וְשָׂמָּה. Targ. Prov. XXII, 17. Ib. XXIV, 32; a. fr.—V. סום I ch.

*Ithpe.* **שום** *to be placed*. Targ. Hag. II, 15. Targ. Esth. IV, 3.

**שום** I (cmp. preced.) [*to arrange; cmp. שָׂם, שָׂם*] *to value, estimate; to mark, name*. Gitt. V, 1; Tosef. Keth. XII, 2 שְׂמִינָהּ לֶחֶם v. שְׂמִינָהּ. Keth. 67<sup>a</sup>, v. שְׂמִינָהּ. Macc. 3<sup>a</sup> כִּיצַד שְׂמִינָהּ how do we assess (the fine)? Y. Kidd. I, 60<sup>d</sup> bot. (expl. רַבִּי שְׂמִינָהּ צָרִיךְ לְשֹׂם Mish. 6) נִעֲשֶׂה דָמִים בְּאֶרֶץ that which has to be prized (which is not itself a standard value). B. Mets. IX, 3 שְׂמִינָהּ אִתָּהּ וְכ' if one rents a field on shares and lets it lie waste, we estimate how much it ought to yield &c. Tosef. ib. IX, 9 שְׂמִינָהּ v. שְׂמִינָהּ II; a. v. fr.—M. Kat. 5<sup>a</sup> (ref. to שְׂמִינָהּ, Ps. I, 23) שְׂמִינָהּ he who calculates his ways (weighs the consequences of his doings) will be allowed to see the salvation of the Lord (in the hereafter); וְכ' אֵל חֲקֵרֵי וְשֵׁם אֵלָּה וְשֵׁם וְכ' read not *v'sam* but *v'sham* &c.; Sot. 5<sup>b</sup>; Yalk. Ps. 763; (Lev. R. s. 9 שְׂמִינָהּ אִתָּהּ וְכ'—Part. pass. שְׂמִינָהּ; pl. שְׂמִינָהּ רִוּאִין אִתָּהּ כֹּהֵן ש' 1 Tosef. B. Kam. X, 1 שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ we consider them (the forcibly-taken animals) as if they had been valued (sold for their value) with others, i. e. the robber pays the value of the animals as it was at the time of the robbery; B. Kam. 95<sup>a</sup> שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ as if the animal had been sold at its value to him (the robber), for cash; ib. שְׂמִינָהּ (Chald. form); ib. שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ we consider it, as if it had been valued &c., for the purpose of establishing the additional amount which he has to pay for the increase in value, which is either one half, or one third, or one fourth (according to local usage). Arakh. 21<sup>b</sup> שְׂמִינָהּ וְכ' Rashi (ed. שְׂמִינָהּ) and so much has it been appraised; whosoever wishes to buy &c.; a. e.

*Nif.* **שום** *to be valued, assessed*. Kidd. 28<sup>a</sup>, v. שְׂמִינָהּ. Keth. 66<sup>b</sup> שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ when saying 'for each

Maneh' (Mish. VI, 4), does that mean for each Maneh as it is valued (by the woman's relatives), or for each Maneh with which he charges himself (one fifth less)?, v. שְׂמִינָהּ II; a. e.

**שום** ch. same.—Part. שְׂמִינָהּ. Lev. R. s. 9 (ref. to שְׂמִינָהּ, Ps. I, 23, v. preced.) שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ (some ed. שְׂמִינָהּ) he who calculates his way, will be worth much; Yalk. Ps. 763 שְׂמִינָהּ לֶחֶם B. Kam. 47<sup>a</sup> שְׂמִינָהּ I injured a pregnant cow of thine, and I will estimate (and pay thee) the value of a pregnant cow; a. e.—Part. pass. שְׂמִינָהּ; f. שְׂמִינָהּ, v. preced.

*Pa.* **שום** *to tax, impose fine*. Lam. R. to II, 1 (expl. יְדִיעָהּ, ib.) שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ how heavily the Lord in his anger taxed the daughter of Zion!; v. שְׂמִינָהּ ch., a. e.

**שום** II m. (preced.) 1) *valuation, estimate*. B. Kam. I, 3 כֶּסֶף v. שְׂמִינָהּ. Tosef. B. Mets. IX, 9 שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ if one prizes (and buys) his neighbor's standing corn as ten Cors of wheat, and it yields less or more, the seller has to deliver the estimated quantity (no more nor less); Rabbi Judah says, וְכ' אִתָּהּ אֲנִי שְׂמִינָהּ if it yielded less, he has to deliver the estimated quantity, if more, he has to deliver whatever it yielded; a. fr.—*Esp. the description and valuation of seized property* and its advertisement for public sale. Arakh. VI, 1 שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ the advertisement of orphans' property must be made thirty days in succession (before the sale); Tosef. ib. IV, 1. Tosef. Keth. XI, 2; B. Bath. 107<sup>a</sup> שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ if of three experts called to appraise seized property, one says, it is worth a Maneh &c.; a. fr.—2) *appraised goods brought into marriage by the wife*. Keth. VI, 3 (66<sup>a</sup>) שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ if she promises to bring him a thousand Denars, he must obligate himself for fifteen Maneh (as her jointure); but for appraised goods brought to him, he obligates himself for one fifth less than the appraised value. Ib. שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ (Y. ed. שְׂמִינָהּ) if the agreement reads, 'the goods are charged to the husband for one Maneh and worth a Maneh', he can claim only one Maneh's worth of goods; וְכ' שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ but if it reads merely, 'the goods are charged for one Maneh', she must bring in the value of thirty-one Selaim and one Denar (Tosaf.; differ. in Rashi). Tosef. ib. VI, 6 שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ where the usage is not to charge the husband less than the appraised value &c.; a. fr.—3) (Chaldaism) *name, title; in the name of, for the sake of, for the purpose of, in the capacity of*. Gitt. IV, 4 שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ if a slave was taken captive, and some one redeemed him: if he redeemed him as a slave, he may be held as a slave (of his redeemer), if as a freed man &c. Ib. III, 1 שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ a letter of divorce not written with the intention to be used for a special woman. Ib. VIII, 5 שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ if a letter of divorce is dated in the name of a strange government; (Bab. ed. 79<sup>b</sup> שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ). Yeb. 24<sup>b</sup> שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ a man that embraced the Jewish religion for the sake of a woman; שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ for the sake of the royal table (v. שְׂמִינָהּ); שְׂמִינָהּ אִתָּהּ אֲנִי שְׂמִינָהּ for the sake of being one of Solomon's servants; a. v. fr.—

[Ib. 47<sup>b</sup> לשם שחרור; in her capacity as a slave; a.fr.]—with the purpose of making her a freed woman; a.fr.]—ר"ש... מש' ר' יוס' Maas.Sh. III, 6 יוס' R. S. ben J. says in behalf of R. José (quoting R. J. as author). Eduy. VIII, 5; a.v.fr.—b) *because of, as coming under the category of; for the sake of (preventing)*. Bets. 2<sup>b</sup>, a.fr. גזר, v. מש' שמנ' Sabb. 17<sup>b</sup> גזר, v. גזרה מש' 26<sup>a</sup>, a. fr. איבה, v. מש' Sabb. 70<sup>b</sup> איבה, v. מש' does any one abstain from doing a thing on the Sabbath for any reason but because of the prohibition of labors, and does one abstain from any labor for any reason, but because of the Sabbath? Ib. 73<sup>b</sup> איבה is guilty, because the act comes under the category of planting. Kil. I, 9 כלאים וכ' he need not hesitate to use it either on the ground of forbidden mixture, or on the ground of the Sabbatical year (in which planting is forbidden), or because it is subject to tithes. Ib. IX, 8 וכ' אין אפור מש' nothing is forbidden as mixture of wool and linen unless it is spun &c.; a. v. fr.—Ber. 5<sup>b</sup> וכ' רעה רלא מש' (dost thou weep) on account of the Law, that thou hast not attained much?; או מש' or on account of thy support (that thou art poor)?—על ש' ד- (Chald.) על שום ש-; (Chald.) מש' ד- (Chald.) משום ש- because. Pes. X, 5 פסח על ש' שפסח וכ' the Passover sacrifice is eaten, because the Lord passed over &c. Y. Naz. II, beg. 51<sup>d</sup> מש' שהוציא וכ' because he uttered the word *nazir*. Keth. 63<sup>b</sup> רב וברד וכ' because Rab Zebid is a great man &c.; a. v. fr.

**שנים** ch. same, *name*. Targ. Gen. II, 11. Targ. Y. ib. V, 2. Targ. I Chr. XVI, 2; a. fr.—V. נשמה, v. preced.

**שנים III** m. (b. h.) *garlic*. Maasr. V, 8, v. II; Tosef. ib. III, 14 איורו ש' בעל וכ' what species of garlic is named Baal (bek) garlic?, v. II. Ber. 51<sup>a</sup>. Kil. I, 3 ודשומערה (garden) garlic and wild garlic; Tosef. ib. I, 2; a. fr.—Pl. שומין, שומים Sabb. 118<sup>b</sup>; a. e.

**שוּמָא** I m., **שוּמָא** I f. = h. שום II, 1) *estimate, appraisal, esp. the appraisal of valuables brought into marriage by the wife*. Keth. 66<sup>b</sup> ש' רבד ש' an appraisal of great proportions, ש' ורשא ש' of small proportions; ש' רידה ש' his (the husband's) appraisal, ש' רידה ש' her appraisal (made in her paternal home).—2) *settlement, compromise*. B. Bath. 107<sup>a</sup> (if three appraisers differ) עושין we compromise between them by taking the difference between the highest and the lowest estimates and dividing it by three, i. e. by adding one-third of the difference to the lowest estimate; Tosef. Keth. XI, 2 עושין אורח ש' ושמן אורח שלישי ed. Zuck. (Var. עושין אורח ש' ביניהן ושמן; oth. ed. עושין שומא ביניהן וכ' [B. Kam. 95<sup>b</sup>, a. e. שומא, v. שום I].

**שוּמָא II** f. (שום I; cmp. סימן *mark, mole, wart*. Nidd. 46<sup>a</sup> ש' if a child nine years old has two hairs (under the arm &c.), it is a mole (and no sign of puberty); Y. Yeb. X, 11<sup>b</sup> bot. Y. Kidd. II, 62<sup>d</sup> ש' a mole with no hair; Tosef. Keth. VII, 9; Keth. 75<sup>a</sup>. Tosef. Yeb. XIV, 4 עושין על דש' we accept

testimony (of a husband's death) on identification by a mole; B. Mets. 27<sup>b</sup>; Yeb. 120<sup>a</sup>. Ib. ש' מצורה בכך גילו v. בש' סימן מורחק הוא II. Tosef. Bekh. V, 5. B. Mets. l. c. they differ as to whether a mole can be considered a distinguishing mark for identification; a. fr.

**שוּמָא** ch. same, v. סימא II.

**שׁוּמָא** v. שׁוּמָא.

**שׁוּמָא** v. שׁוּמָא.

**שׁוּמָא** v. שׁוּמָא.

**שׁוּמָא** v. שׁוּמָא.

**שׁוּמָא** v. שׁוּמָא.

**שׁוּמָא** m. (שמן) *fat*. Sot. IX, 12 (with the destruction of the Temple) נטל שומן הפירות the fruits lost their fatness. Ib. 13 חגן ש' חגן ש' חגן when the tithes ceased, the corn lost its fatness. Bekh. 18<sup>a</sup> רחא ביניהן ש' the fatter of the two animals remains under litigation, v. שומן. Y. B. Kam. IX, beg. 6<sup>d</sup> ש' חגן ש' חגן he must make restitution for the fat animal (as it was before it deteriorated); a. fr.—Esp. *the permitted fat of animals*, contrad. to חלב. Ker. IV, 1 לפני ש' חלב לפני ש' if a person had before him permitted fat and forbidden fat. Lev. R. s. 22 ש' חלב חלב חלב (I forbade thee) *heleb*, and (as an offset) I allowed thee *shuman*; a. fr.—Ab. Zar. 35<sup>b</sup> ש' חלב ש' חלב (שומן) the fat on the sinew of the hip; ib. 92<sup>b</sup> (Ms. M. שומן, a. once שומן); Pes. 83<sup>b</sup> שומן.

**שׁוּמָא** ch. same. Targ. Y. Num. XI, 8 (h. text שומן). Targ. Jud. III, 22. Targ. Ps. LXXIII, 7.—Hull. 111<sup>a</sup> שומא ש' the milt is mere fat (a glandular substance with no large blood-vessels).

**שׁוּמָא** f. same. Targ. Y. I Lev. VII, 30 (a gloss to שומן).—V. שומן.

**שׁוּמָא** f. (שום III) *wild garlic*. Kil. I, 3, Tosef. ib. I, 2 (Var. שומין, corr. acc.).

**שׁוּמָא** m. (שומן) *reputation*. Meg. 25<sup>b</sup> v. שומן. Ib. שומן who is well spoken of. M. Kat. 17<sup>a</sup>.

**שׁוּמָא** a corrupt. of שומן m. (τοπάζις) *topaz*. Ex. R. s. 38, end (corresp. to h. שומן; v. LXX Ex. XXVIII, 17).

**שׁוּמָא** m. (b. h. שומן; שומן) *watchman, guard, keeper*. Y. Taan. I, 64<sup>a</sup> ש' חגן ש' חגן what did the keeper of the world say? Lev. R. s. 36 ש' חגן ש' חגן as the guard of the grape vine (vineyard) stands high (in the שומן), so is Israel's guard above. Hag. 15<sup>b</sup> ש' חגן ש' חגן even the gate-keeper (of Gehenna) could not stand before thee; a. fr.—Esp. *one in whose charge an object is given, bailee*, ש' חגן ש' חגן an unpaid bailee; ש' חגן ש' חגן a paid trustee. B. Mets. 93<sup>b</sup>; a. fr.—[Shebu. VIII, 1; B. Mets. VII, 8 שומן, sub. שומן].—Trnsf. *that part of a plant or of a body which serves as a protection* (e. g. leaves, skin). Ber. 36<sup>b</sup> שומן

we call a part of a plant a guard of the fruit only, if the plant dies when the guard is removed. Ukts. I, 1. Hull. 119<sup>b</sup> ש' refers to the stem of an ear, and because it is 'a guard'; a fr.—*Pl.* שומרים. B. Mets. l. c. שומרי פירות ו' watchmen of fruits may eat (of them) by local usage, but not by Biblical law. Ib.; Shebu. l. c. הן ו' these are four classes of bailees. Ib. 49<sup>b</sup> ש' the oath required of bailees (Ex. XXII, 9 sq.); a fr.

שׁוּמְרִין *m. fennel* (v. Löw Pfl., p. 382sq.). Y. Kil. I, 27<sup>a</sup> bot. שׁוּ וּכְרַפֵּס מֵהוּן פִּיטְרוּסְלִינִין quot. in R. S. to Kil. I, 4 (ed. corrupt) what comes out of mixed seeds of fennel and parsley? Rock-parsley.

שׁוּמְרָה (שׁוּמְרִיָּה) ch. same, or *dill*. Y. Dem. I, 21<sup>d</sup>  
 top שׁמִירָה (corr. acc.), v. גּוֹפֵן. Ib. 'ש' שׁמִירָה וְכ' v.  
 מִצֵּל I.

**שׁוּמֵרָה** *šomerā* f. (שׁמר) *watch-shed, watch-tower*,  
*lodge*. Kil. V, 3. B. Bath. IV, 8 (68<sup>b</sup>) הַשֵּׁן שְׂאִינָה עֲשִׂיָּה בְּשֵׁט (v. Rabb. D. S. a. l. note 90) a watch-shed not plastered  
 with clay (movable). Ib. 69<sup>a</sup> הַשׁוּמֵרָה.

שׁוֹמֵרוֹן, v. שׁוֹמְרוֹן.

**שֶׁשָׂמִשׁוֹרִים** m. (prob. fr. שֶׁשָׂמֵשׁ [sun-flower.] *sesamum*, *sesame* (Assyr. *šamaššamu*). T'bul Yom I, 5 ed. Dehr. (ed. שֶׁשָׂמֵשׁ). R. Hash. 13<sup>a</sup>; Men. 103<sup>b</sup> כְּבִרְצוֹת חֶסֶד שֶׁ the size of an egg less that of a sesame seed. Ib. 16<sup>b</sup> הַקִּטְרִיר שֶׁ if he burnt (the handful of the offering), the size of a sesame grain at a time, or with the intention to eat (the remainder), a sesame grain at a time; a. e.—Mostly *pl.* שֶׁשָׂמִשְׁמִין, שֶׁשָׂמֵשְׁמִין. Shebi. II, 7. Hall. I, 4. Mekh. Bo, s. 8. Sifrē Num. 146. Sabb. II, 2 שֶׁשָׂמֵן sesame oil (used in lamps). Tosef. ib. II, 3 שֶׁשָׂמֵן... כִּדְעִינֵי what shall the Babylonians do who have nothing but sesame oil? Y. Yoma II, 39<sup>c</sup> תּוֹפִי אֲפִי even as much (of the incense) as the size of a sesame seed.

**שִׁיבֻשְׁטִיק** f. (cmp. Gr. *ἀμψυχον*) *Marjoram*, a species of hyssop. Sabb. 109<sup>b</sup> (expl. אֲדוּדָי (Ar. שמשק). Ib. חֲדָי... and *shumshuf* is added to have that shape (as the Biblical hyssop is described to have).

**שֶׁמֶשֶׁמֶן** m. = h. שֶׁמֶשֶׁמֶן, *sesame* or *poppy*. Sot. 3<sup>b</sup>, v. זָרָה, a. הֶחָפְזִי.—*Pl.* שֶׁמֶשֶׁמֶן. Ber. 38<sup>a</sup> וְכָא אִמְרֵהּ וְכָא 'דֵּש' (Ar. דְּשֻׁשִׁי) by תְּרִימָה do you mean a preparation of sesame (or poppy) seeds, or of safflower? M. Kat. 12<sup>b</sup> ש' לְמִינְקָר ש' to pluck sesame plants (during the festive week). Ih. יִרְיֵה... ש', v. קָרִי. Sabb. 23<sup>a</sup> שֶׁמֶן מִשְׁחָה דֵּש' sesame oil; a. e.

ש.אמ.א. v. ש.אמ.א. ש.אמ.א. ש.אמ.א.

**שׁוּמְשָׁמָנָה** m. (transpos. of משמש, emp. שׁוּמֵשׁ) [*the busy one*,] *ant.* Targ. Prov. VI, 6 (ed. Lag. שׁוּמְשָׁמָנָה; Ar. everywhere שׁוּמְשָׁמָנָה).—Sabb. 66<sup>b</sup>, v. גְּמִלָּנָה. Yeb. 76<sup>a</sup> (ed. שׁוּמְשָׁמָנָה). Ib. 118<sup>b</sup>; Keth. 75<sup>a</sup>, v. בְּרִיּוֹתָא.—*Pl.* שׁוּמְשָׁמָנָה. Targ. Prov. XXX, 25 (Ms. שׁוּמְשָׁמָנָה).—Ned. 24<sup>b</sup> קִינָה דֵּשׁ an ant nest.

שׁוּמְשָׁנָה, v. preced.

**שׂוֹנְאָה** m. (b. h. שָׂנֵא; שֹׂנֵא) *hater, enemy*. Snh. III, 5 אֹהֵב וְרֵשׁׁ a friend and an enemy (are disqualified as witness or judge); שׁׁ כֹּל שֶׁלֹּא דָּבָר וּכִי an enemy is he who has not spoken to the person concerned for the last three days on account of his hostility. B. Mets. 32<sup>b</sup> אֹהֵב לְפָרוֹק אוֹהֵב לְמַצוּד בֵּשׁׁ וּכִי לְמַצוּן מַצוּד בֵּשׁׁ וּכִי if there is a friend that needs help to unload, and an enemy that needs help to load, it is proper to help the enemy in order to bend his animosity. Ib. דִּקְרָא the case of the enemy mentioned in the Scripture (Ex. XXIII, 5, where the release of the beast is concerned), שׁׁ דִּמְתוּרִין that of our Boraitha (just quoted). Ab. d'R. N. ch. XXXIII אֹהֵבִי שׂוֹנְאִי אֹהֵבִי ed. Schechter (a hero is he) who makes his enemy to be his friend; a.e.—Pl. שׂוֹנְאִים, שׂוֹנְאִין. Sot. 9<sup>a</sup> שֶׁלֹּא שֶׁלֹּא שׂוֹנְאֵיהֶם וּכִי מֹשֶׁה וְדָוִד מֵעַל שֶׁלֹּא שֶׁלֹּא שׂוֹנְאֵיהֶם וּכִי Moses and David over whose works their enemies got no control; a. fr.—Succ. 29<sup>a</sup>, a. fr. שׂוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל euphem. for *Israel*.

**שִׁנָּה** m. (Pers. *šnan*) a kind of *alkali*. Sabb. 90<sup>a</sup>,  
v. **אֶשְׁלֵנָה**.

נְשִׁיפָה, v. נְשִׁיפָה.

שִׁנְיָא pr.n.pl. *Shunya* in Babylonia. Kidd. 72<sup>a</sup>; Y.  
ib. IV, 65<sup>d</sup> top שְׁנִיָּא; Y. Yeb. I, 3<sup>b</sup> top שְׁנִיָּא  
(corr. acc.).

שְׁנוּנִית f. (denom. of שֵׁן; v. מְשֻׁנֵּיתָא *cliff, rocky bluffs*.  
 Ohol. XVIII, 6 'כַּחַר הַיָּם' how far is it called *shunnith*  
 (for ritual purposes)? As far as the sea comes up when  
 it is rough. Y. Shek. VII, 50<sup>a</sup> bot. שְׁנוּנִית הַיָּם.  
 Tosef. B. Mets. II, 2 Var. שְׁנוּנִית, v. שְׁנוּנִית.

**שִׁנְיָה** ch. same. Koh. R. to XI, 1; ib. to V, 8 שִׁנְיָה, v. מְשִׁנְיָה; Lev. R. s. 22; Num. R. s. 18 (some ed. שִׁנְיָה, corr. acc.).

[illegible]

שפירא v. שפירא.

וְשׁוֹמְרֵי, v. שׁוֹמְרֵי.

שֵׁר, שֵׁרָתָּהּ m. (v. Koh. Ar. Compl. s. v.) *a piece of cloth*. Gitt. 69<sup>b</sup> Ar. (ed. שֵׁר).

שׁוּרֵץ (cmp. שׁוּעַ 1) *to be smooth, soft; trans. to be discouraged, to despair* (cmp. מָסַח). Gen. R.s. 44 (ref. to וְשׁוּרֵץ, Is. XLI, 10) לֹא תִשְׁחַץ... אֶל לִבִּי his heart was

soft as wax, and the Lord sent him two angels...; to this refers what is written *al tishfa*..., be not soft (despair not); Yalk. ib. 115 לשעור אל יהא לכך לשעור (be not soft, let thy heart not turn into wax (cmp. Ps. XXII, 15); Gen. R. s. 65; (Yalk. Is. 313 ואל רשרע ואל רשרע.—2) [*to smooth*,] *to card, hackle*.—Part. pass. שוע, *pl.* שועים, שועין, Kil. IX, 8, a. e., v. גז. Ib. 9 מפני שדן ש' felt clothes (of mixed material) are forbidden, because they are carded. Y. ib. IX, end, 32<sup>d</sup> מותר דא שוע מותר דא שוע we might have thought, but if one cards (wool and linen together), it is permitted; v. שוען. v. שוען.

*Pi.* שוע *to make slippery, cause to slip* (cmp. חלק). Gen. R. s. 77 end (expl. ורסק, Gen. XXX, 6) שוע (or שועה) Chald.; not שיעא; ed. Wil. שיעא, read: שועה; v. שועי he (the angel) made it (the hollow of the thigh) slip (be dislocated); Cant. R. to III, 6; Yalk. Gen. 132 שיעה (not שוע), v. supra.

שוע ch. same, 1) [*to smooth over*,] *to plaster*. Targ. O. Lev. XIV, 42 וישוע (Kimhi וישוע, v. Berl. Targ. O. II, p. 35; some ed. וישוע, corr. acc.). Targ. Y. Deut. XXVII, 2; 4. Targ. Ez. XIII, 12; a. e.—*Part. pass.* שוע *smooth*. Hull. 47<sup>b</sup> (expl. לאופרא דלית ו' when the lung is a smooth-surfaced mass, without incisions marking the lobes.—2) *to card*. Part. pass. as ab. Targ. Y. Deut. XXII, 11.

*Pa.* שוע 1) *to plaster*. Ab. Zar. 47<sup>b</sup> דש' ודור שועה when he plastered once and plastered it over again. Gen. R. s. 38 [read:] ארבע שיע ארבע ודור שיע ארבע one came to plaster two (squares of a wall), and he plastered four; Yalk. ib. 62 דא שיע דא שיע ודא שיע ארבע.—2) *to cause to slip*, v. preced.

*Ithpe.* אשוע, אשוע 1) *to be plastered, daubed*. Targ. O. Lev. XIV, 43; 48 (some ed. אשוע, v. שוע).—2) *to become a smooth mass*. M. Kat. 25<sup>b</sup> אישוע, v. מלצ'א.

שוע, *Pi.* שוע (b. h.) *to cry (for help)*. Ab. Zar. 4<sup>a</sup> (ref. to Job XXX, 24 שוע ו' as a reward for their crying before me, I will help them; Yalk. Job 918 כשמשועין ו'—Denom. שועין).

שוע m. (b. h. ?; v. next w.) *rock, fort*.—*Pl.* שועים. Lam. R. introd. (R. Joh 1) (ref. to Is. XXII, 5) על מקרקרין... שועין they tore down the walls of their houses and made of them breastworks, and placed them around their forts; Yalk. Is. 289.

שועא m. (שוע or שוע; cmp. Targ. Ez. XXVI, 4 s. v. שועא) *smooth rock*. Targ. Prov. XXX, 19 h. text שועא.

שועא m. (preced.) [*rock*,] *protector, magnate*. Targ. Job XXXIV, 19 (v. Targ. Is. XXXII, 5).

שועה f. (b. h.; שוע) *cry (for help)*. Ber. 29<sup>b</sup> שמע שועה hear the cry of thy people &c. Deut. R. s. 2, beg. (one of the expressions for prayer); Yalk. ib. 811; Yalk. Sam. 157; Sifr. Deut. 26; a. e.—Lam. R. introd. 32 (ref. to שועה, Jer. VIII, 19) זעקה ש' נאקה... דבור this word (שועה) has three meanings: cry, call for help, and anguish (or sigh); ib. Rab Huna of Sepphoris said, it means writhing in agony of death (with ref. to Ez. XXX, 24, a. Job XXIV, 12); Yalk. Jer. 279.

שועי, שועי, v. next w.

שועיתא, שועי f. (שועי *Ithpe.*) 1) *conversation, tale, talk*. Targ. I Kings XVIII, 27 (h. text שיע). Targ. Jud. VII, 15 (h. text מספר). Targ. Prov. III, 32 (h. text סוד). Targ. II Kings IX, 11.—2) *derisive talk, sneer, by-word*. Targ. Hab. II, 6 (ed. Wil. שועי; h. text מליצה). Targ. O. Deut. XXVIII, 37 (ed. Vien. שועי; h. text שנינה). Targ. I Kings IX, 7 (ed. Wil. שועי); Targ. II Chr. VII, 20.

שועל m. (b. h.) *fox*. Ned. 81<sup>b</sup>, a. e. 'וכ' לא מצינו ש' ו' Sabb. VI, 10 (67<sup>a</sup>) ש' the tooth of a fox (a charm for insomnia or for drowsiness); a. fr.—Y. Sabb. X, 12<sup>c</sup> bot. 'ארי בן ש' a lion, son of a fox, a distinguished man, son of an inconspicuous father; B. Mets. 84<sup>b</sup>.—שועלים, v. שובלח. Cant. R. to II, 15, v. שועל. Ab. IV, 15; Y. Snh. IV, 22<sup>a</sup> bot. 'ראש לש' head of foxes, opp. tail of lions, v. ארי II. Succ. 28<sup>a</sup>, a. e. 'משלוח ש' a. fr. שועל.

שועל v. שועל. שוער m. (b. h.; denom. שער) *gate-keeper*. Deut. R. s. 23 'וכ' ה' מבקש מן הש' ו' asked the gate-keeper to be allowed to enter the palace; a. e.—*Pl.* שוערים. Gen. R. s. 91 כל אחר הש' וכן אחר הש' and so did the gate-keepers report, every one his own (the name of one of the sons of Jacob); a. e.

שוער, *Poel* of שער, part. שוער, v. שוער I.

שוער I (b. h.; = שוע) *to blow*. Num. R. s. 5, beg. ... וכיון when the sparks (preceding the march of the Israelites) went forth, the fire blew (was wafted) towards those carrying the Ark; a. e.—Esp. (of the serpent, cmp. שוער; v. שוע) *to emit poisonous breath, to poison*. Midr. Till. to Ps. XCII (ref. to Ps. CXXXIX, 11) ודורא and he (Adam) sat thinking in his heart, perchance the serpent that led me astray on the Sabbath eve will come and poison me in the heel. Lev. R. s. 15, end; Gen. R. s. 16; Yalk. ib. 22, v. שוער.

שוער ch. same, 1) *to blow*. Gen. R. s. 2 ... בריח כרוחה an assurance is given to the water that even during the hot season a wind shall blow.—Trnsf. (cmp. colloquial Engl. *to blow*) *to be proud*. Lev. R. s. 16 (ref. to גבור, Is. III, 16) [read:] שועין ברומחון they were proud of their high stature; Lam. R. to IV, 15 בוקא... דשוע II) *to slip*. Hull. 42<sup>b</sup> דשוע a dislocated hip-bone; ib. 54<sup>a</sup>, sq. B. Mets. 84<sup>a</sup> bot. he lamented, (מיניה) ער דשוע דעוריה (Ms. H. רשני) until his mind slipped (from him), he lost consciousness; a. e.—the synagogue of 'He slipped' (away from the Temple) 'and settled' (in Babylonia), name of a synagogue in Nehardea (a reference to the belief that the Divine Majesty went with Israel into the Babylonian exile). Meg. 29<sup>a</sup>; R. Hash. 24<sup>b</sup>; a. e.—3) *to crouch, crawl, slide*. B. Bath. 7<sup>a</sup> 'וכ' שוע crouch on thy belly and go in, crouch and go out, i. e. I am not bound to make the accesses to thy rooms. Snh. 88<sup>b</sup> שוע עייל שיע ונפיק ו' he that crawls in entering,

and crawls in leaving (is very humble), and studies the Law &c. Zeh. 14<sup>b</sup> מִיִּשְׁעוֹ מִיִּשְׁעוֹ when he (in a sitting position) slid himself to the altar.

*Pa.* מְשִׁירָה *to blow, fan.* Sabb. 119<sup>a</sup> Ar. (ed. *Af.*) fanning the fire.

**שורק II** 1) *to smooth, rub, polish, sharpen; to smear over, plaster.* Kel. XIV, 5 מְשִׁירָה (Mish. ed. מְשִׁירָה; Ar. מְשִׁירָה, fr. מְשִׁירָה I) a sword becomes susceptible of uncleanness when it is furbished. Ib. XVI, 1 מְשִׁירָה when he smooths them by rubbing with the skin of a fish; Snh. 20<sup>b</sup>; Ned. 56<sup>b</sup> (Rashi מְשִׁירָה). Kel. l.c. מְשִׁירָה if he decided not to smooth them. Y. Ber. III, 5<sup>d</sup> bot. מְשִׁירָה for what purpose should he polish it? Hull. 25<sup>a</sup>, sq.; Tosef. Kel. B. Mets. II, 10. Tosef. Toh. VI, 12 מְשִׁירָה אֶת רִיקוֹן and she rubbed his spittle off (with her foot); (לדוּחַ) מְשִׁירָה וְכִי for it is the habit of Israelitish women during menstruation to rub off &c. Y. Sabb. VII, 10<sup>b</sup> top מְשִׁירָה רִיקוֹן he spits on the stone pavement and rubs it out (with his foot). M. Kat. I, 10 מְשִׁירָה אֶת הַסִּדְקִין you may plaster over the rifts in the roof (during the festive week). Sabb. XX, 3 מְשִׁירָה nor must you rub them (with the hand to cleanse them). Eduy. I, 8 מְשִׁירָה שְׂוֹרֵק וְשִׁירָה you must observe levitical cleanness when you soak them and rub (your body) with them. Sabb. 75<sup>b</sup> מְשִׁירָה בֵּין הַעֲמֻדִים he who rubs (smooths skins) between columns; Y. ib. VII, 10<sup>c</sup> bot. מְשִׁירָה אֶת הַעֲמֻדִים Kel. XXX, 1 מְשִׁירָה בְּשִׁירָה files them with a file. Pes. II, 7 מְשִׁירָה דִּירָה וְכִי but she may rub (the bran) dry over her body (to soften her skin); a. fr.—2) *to run smoothly, glide.* Gen. R. s. 6; Midr. Sam. ch. IX.—3) (h. h.) *to grind, crush, stamp.* Sifr. Deut. 315 מְשִׁירָה וְכִי that wheat grains rub against one another and drop &c., v. מְשִׁירָה; Yalk. ib. 944.—Midr. Till. to Ps. IV, 7 מְשִׁירָה בָּאִים לְשִׁירָה אֲדָרָה מִן הָעֵקֶב and the Israelites say to them (the gentiles asking for a share in the hereafter), in how many troubles... we surrendered our lives for the sanctification of the Lord, and you want to stamp it (all this good) out of your heels (out of the ground)?; (ed. Bub. מְשִׁירָה, corr. acc.); Yalk. ib. 627 מְשִׁירָה מִן הָעֵקֶב (corr. acc.).—[Midr. Till. to Ps. XCII מְשִׁירָה עֵקֶב וְשִׁירָה, v. מְשִׁירָה I.]

*Nif.* מְשִׁירָה 1) *to be rubbed off, made smooth, level.* Tosef. B. Kam. X, 4 מְשִׁירָה מְשִׁירָה if he took by force a coin, and it became rubbed off (effaced).—2) *to be ground, crushed.* Tosef. B. Mets. XI, 8 כְּדִי שִׁירָה וְכִי a man may take out his material for dung and place it in front of his house, that it may be stamped upon by the feet of man and beast; B. Kam. 30<sup>a</sup>; 81<sup>b</sup>; B. Mets. 118<sup>b</sup> כְּדִי שִׁירָה מְשִׁירָה (Ms. F. מְשִׁירָה, read: מְשִׁירָה) was smashed against a stone; (Y. ib. III, 3<sup>c</sup> top מְשִׁירָה).—V. מְשִׁירָה.

**שורק** ch. same, 1) *to rub (with oil), anoint; to rub off.* Targ. II Sam. XII, 20. Ib. XIV, 2. Targ. O. Deut. XXVIII, 40 ed. Berl. (oth. ed. מְשִׁירָה); a. e.—Pes. 25<sup>b</sup> מְשִׁירָה לֹה וְכִי as he was rubbing his (sick) daughter's skin with undeveloped grapes of *Orlah*. B. Kam. 23<sup>b</sup> מְשִׁירָה צִלְמִי when the animal in scratching itself rubbed figures off (which were on the

wall).—Part. pass. מְשִׁירָה, מְשִׁירָה. Ab. Zar. 52<sup>b</sup>, v. מְשִׁירָה.—2) *to grind, crush, file.* Targ. O. Deut. IX, 21 (Y. מְשִׁירָה, fr. מְשִׁירָה). Targ. Ps. XCIV, 5. Targ. Job XIV, 19; a. e.—[Snh. 64<sup>a</sup> מְשִׁירָה קְלִיָּה, v. מְשִׁירָה.]

*Pa.* מְשִׁירָה same, *to rub, grind, file.* B. Kam. 98<sup>a</sup> מְשִׁירָה בְּשִׁירָה (read: מְשִׁירָה; Ms. M. מְשִׁירָה, fr. מְשִׁירָה) if he rubbed the stamp off with a file.

*Ithpol.* מְשִׁירָה *to be crushed.* Targ. Job XXX, 8 מְשִׁירָה (ed. מְשִׁירָה, v. מְשִׁירָה).

**שורק III** m. (preced.) *smooth-faced.*—*Pl.* מְשִׁירָה. Kil. III, 2 מְשִׁירָה מְשִׁירָה smooth beans (without incisions).—V. מְשִׁירָה.

**שורק** m., v. מְשִׁירָה I.

**שורק**, v. מְשִׁירָה.

**שורק** m. (b. h.; מְשִׁירָה) *judge, ruler.* R. Hash. 25<sup>b</sup> (ref. to Deut. XVII, 9) מְשִׁירָה אֶת אֶתְּלָה אֶתְּלָה שֶׁ שְׂבִירָה מִיִּשְׁעוֹ this teaches that you have to go to him who is the authority in his days (independently of what your opinion about him may be); Yalk. Deut. 911; Yalk. Sam. 114. Hag. 14<sup>a</sup> (ref. to Is. III, 2) מְשִׁירָה וְכִי by *shofet* is meant the judge that decides a true case according to truth; a. fr.—*Pl.* מְשִׁירָה. Sifr. Deut. 144 (ref. to Deut. XVI, 18) מְשִׁירָה אֶת שֶׁ שְׂבִירָה where there are officers (to execute the law), there are judges; where there are no executors, there are no judges. Tanh. Shof'tim 2, v. מְשִׁירָה. Y. Snh. I, 19<sup>a</sup> bot. (ref. to Deut. XXI, 2) מְשִׁירָה שְׁוֹרֵק וְשִׁירָה thy elders that are thy judges. Ruth R. to I, 1 מְשִׁירָה; B. Bath. 15<sup>b</sup> מְשִׁירָה, v. מְשִׁירָה; a. fr.

**שורק**, v. מְשִׁירָה.

**שורק** m. (v. מְשִׁירָה) *childish man, idiot.*—*Pl.* מְשִׁירָה. B. Kam. 85<sup>a</sup> (speaking of how much a man would take for allowing his hand to be cut off) מְשִׁירָה עֵקֶב do we treat of idiots (who but an idiot would do such a thing)? B. Mets. 40<sup>a</sup> מְשִׁירָה וְכִי do we speak of idiots who lend on large measure and take back on small measure? B. Bath. 122<sup>a</sup> מְשִׁירָה מְשִׁירָה do we speak of idiots (that will part with their landed heirloom for money)?—V. מְשִׁירָה.

**שורק I** m. (מְשִׁירָה II, v. מְשִׁירָה II) (*fatty protuberance, cap of the hip-bone.* Hull. 92<sup>b</sup> מְשִׁירָה עַם הַשֵּׁי he peels the fat off even with the cap (v. מְשִׁירָה). Ab. Zar. 25<sup>a</sup> (expl. מְשִׁירָה וְהַשֵּׁי, I Sam. IX, 24) מְשִׁירָה וְהַשֵּׁי the leg and the cap; (v. מְשִׁירָה וְהַשֵּׁי) מְשִׁירָה וְהַשֵּׁי (v. Rabb. D. S. a. l.) what does *v'he aleha* mean? (That which is on top of it,) for the *shofi* is above the leg; Y. Meg. I, 72<sup>c</sup> bot. (Chald. dict.) מְשִׁירָה וְהַשֵּׁי.

**שורק II** m. (מְשִׁירָה III) *ease, comfort, smoothness.* Nidd. IV, 6 מְשִׁירָה דָּם הַשֵּׁי blood discharged in comfort (without travail), opp. מְשִׁירָה. Ib. 37<sup>b</sup> מְשִׁירָה וְהַשֵּׁי twice with pain, and once in comfort; Y. Meg. I, 71<sup>b</sup> top מְשִׁירָה וְהַשֵּׁי (not מְשִׁירָה). Gen. R. s. 16, beg. (play on מְשִׁירָה, Gen. II, 11) מְשִׁירָה מְשִׁירָה its waters run smooth-